CHRISTIAN WORK IN AUSTRALASIA

REV. J. BICKFORD

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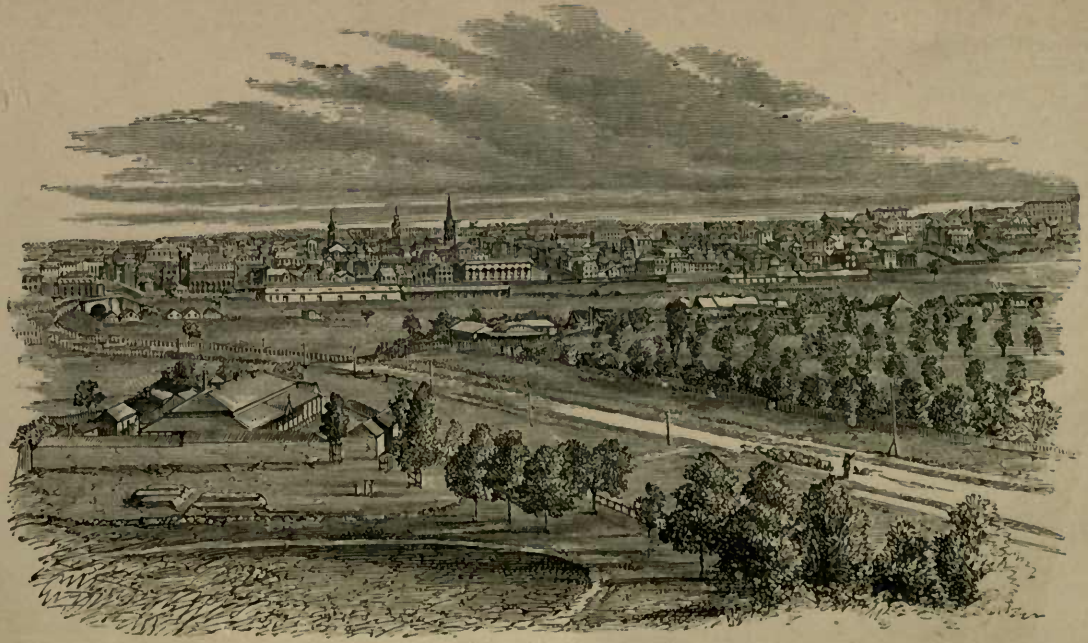

MELBOURNE, VICTORIA.

CHRISTIAN WORK IN AUSTRALASIA:

WITH

NOTES ON THE SETTLEMENT AND PROGRESS OF THE COLONIES.

BY

JAMES BICKFORD.

TWENTY-TWO YEARS RESIDENT IN NEW SOUTH WALES, VICTORIA, AND SOUTH AUSTRALIA.

'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: . . . a good land, a land of brooks of water, of fountains and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.'

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PREFACE.

After labouring for many years as a Christian Missionary in distant lands, in 1876 the Author revisited his native country; when, in the course of his travels and intercourse with different classes of people, he was forcibly struck with the amount of ignorance which prevailed in reference to the Australasian colonies, where the best part of his life had been spent. He endeavoured to remedy this in some measure by giving as much information as possible in his lectures and speeches at public meetings; but it was suggested to him that he might do this still more effectually by publishing a portable volume on the subject. He has accordingly spent all his available leisure time in acting upon this suggestion, the result of which appears in the following pages.

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INTRODUCTION.

It is proposed in the following work,—

To give a brief history of the discovery and colonisation of Australia, Tasmania, New Zealand, and Fiji.

To supply a short account of the beginning of the Wesleyan Methodist Mission in 1815 and of its progress to 1878.

To make such references to other Christian Churches as their numerical importance seems to demand.

To show that in the absence of State Churches the people have, upon the voluntary principle, provided for the due support of the ordinances of religion and of pastoral oversight.

To prove that the educational wants of the rising generation have been generously provided for by the respective colonial parliaments, so that all children of school age shall be taught the elementary branches of a sound English education.

To show that the free political condition and happy social life of the colonists must, under Divine Providence, be attributed to the absence of a feeling of *caste* and to the establishment of the principle of perfect religious equality.

To bring out the gratifying fact that the voluntaryism of the Australian *Christian* people, after providing for their own spiritual wants, has founded several important Missions, established primary and middle-class schools and excellent colleges in Polynesia.

And, lastly, to direct the steps of those who are sighing for an opportunity to settle their families in lands which THE LORD HAS SO GREATLY BLESSED.

In pursuance of these objects, the Author will strive to avoid what others have written, and give mainly the facts which he has gathered from conversations with old settlers, the earlier Missionaries' letters, and his own observations. But, as much as possible, the Missionaries themselves are made their own historians. He has only to add, that for the phraseology he has employed and for the opinions he has expressed he alone is responsible.

J. B.

LONDON,
July 10*th*, 1878.

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CHRISTIAN WORK IN AUSTRALASIA.

CHAPTER I.

AUSTRALIA GENERALLY.

AUSTRALIA is an island-continent lying between 115° and 153° east longitude and 10° and 40° south latitude. Its width, from Cape Moreton on the eastern seaboard to Dirk Hartog's Island on the western side, is 2,445 miles; and its length, from Cape York in the north to Wilson's Promontory in the south, is about 1,800 miles. Its coast-line is computed at 7,750 miles; and its area, at 2,984,827 square miles, or 1,910,289,280 acres. But figures of such magnitude cannot be grasped; hence the need of comparison with other and more familiar countries to aid us in our estimate of the vast extent of this. It is six times larger than British India, twenty-six times larger than Great Britain, and only one-fifth smaller than the whole European continent. It is bounded on the north by Torres Straits, on the west by the Indian Ocean, on the south by Bass' Straits, and on the east by the Pacific Ocean.

Though in the 16th and 17th centuries Dutch, Portuguese, and French navigators sighted various

portions of this vast continent, then called *New Holland,* yet it was not until the visit of Captain Cook in 1770 that it came to be generally known. A white pillar erected high up on the beach at Botany Bay marks the spot where he landed and took possession of the country for the English Crown. This pillar is still an object of deep interest to many a voyager as he sails up and down the eastern coast of Australia.

For many years after the formation of the British settlements in New South Wales very little was known of the interior of the country. More recently, however, exploring expeditions, headed by intrepid men, have been sent forth by the provincial governments. The results of these explorations will be noticed in due course in connection with the colonies to which they respectively belong.

In a country of such vast extent, as might be expected, the climate varies considerably. Between the parallels of 10° and 40° south latitude, there are the tropical, semi-tropical, and temperate zones. The seasons are tolerably regular; frost and snow are almost unknown; and, consequently, the winters are never extremely cold. The summer heat is sometimes oppressive, but it is not of long continuance, whilst the greater part of the year is a perpetual spring. Taking the average climate of the respective Australian colonies, it may be safely affirmed to be healthy for Europeans; and some localities, through the dryness of the atmosphere, being entirely free from fogs and malaria, are especially suitable for persons of weak chests. The month of January is the hottest, when the sun is in his southern solstice; and July is the coldest, when he is in the northern.

The soil of Australia is as diversified as its climate.

Whilst on the one hand there are to be found extensive, arid, sandy deserts, where a blade of grass, a vestige of foliage, or a spring of water is scarcely to be seen; yet, on the other hand, splendid tracts of fertile land abound in every direction. In some districts the soil is a deep, rich loam; in others it is more light and sandy, but still suited for select cultivation. There are millions of acres of rich pastures where stock can be raised to almost any extent. The earlier settlements, generally, have been established in localities where harbour accommodation, a productive soil, and a good supply of water are characteristics. The arid and sterile land is chiefly in the interior.

Australia does not boast of grand and imposing mountain scenery, like that of Switzerland or the eastern part of South America; still, it does present to the view of the observant traveller many lovely and striking landscapes. There are some parts where the land is gently undulating, and where beautiful grassy slopes, studded with clumps of trees of richest foliage, remind us of a well-kept gentleman's park in the 'old country.' Nor are there wanting scenes of a more rugged and romantic type. A range of mountains of considerable altitude runs parallel with the eastern coast, the wildness of which would satisfy the most enthusiastic lover of rugged scenery. In some places the solid rock appears to have been rent by subterranean upheavings, and deep and frightful gullies have been extensively formed. At one time it might have been thought that certain natural barriers to further exploration were insurmountable; but even these have been scaled, and enormous tracts of arable and auriferous lands have been opened.

The rivers of Australia are not numerous. The

principal are the Brisbane, the Hawkesbury, the Lachlan, the Macquarie, the Parramatta, the Hunter, the Murrumbidgee, the Edward, the Murray, the Yarra-Yarra, and the Swan. There are numerous streams, which flow with the rapidity of torrents when swollen by heavy rains; but many of these are dry when the wet season has passed. In the neighbourhood of the rivers are to be found, here and there, patches of woodland, or forests on a small scale, in which the majestic gum-tree predominates. The vegetation of the eastern coast is moderately rich; but into a description of its numerous plants and flora our limited space forbids us entering.

With a climate so genial and a soil in many parts so favourable, it might have been expected that the natural productions of the country would be very abundant. But when Australia was taken possession of in 1770 by Cook, not the slightest signs of cultivation were to be seen. Wild fruits and roots indigenous to the soil were to be met with; but the capabilities and resources of the land awaited the hand of industry for their development. The appropriate means were no sooner employed than rich returns rewarded the husbandman for his toil.

Mineral deposits of almost fabulous extent have been discovered in each of the colonies, which will be duly noticed under their respective chapters.

There is an absence of large animals in Australia. Neither lion, nor tiger, nor leopard, nor elephant, nor other savage beast roams throughout its deserts or glens. And all the herds of horned cattle, the flocks of sheep and goats, found grazing on its extensive pastures to-day have been introduced since its discovery. Rats, bats, and mice are both numerous and troublesome.

The birds are of great variety and of beautiful plumage. The wedge-tailed eagle, the great sucker, the owl, and some others, of the vulture species, are rapacious. Cockatoos, parrots, and paraquets of various kinds and of great beauty are exceedingly numerous. There are a few species of small birds; but the little warblers so common in our hedgerows and fields in England are entirely wanting in Australia.

In the Indian Ocean on the one hand, and in the Pacific on the other, whales and seals are frequently seen; and several whaling stations have been established. Fish of various kinds and of excellent quality are found in the rivers, harbours, bays, and lagoons, and are extensively used for food.

It has been stated, but certainly never proven, that when Australia came into the possession of the English there were some 100,000 natives in the country. It is more than probable that this estimate is very excessive. However that may be, the fact of their rapid disappearance cannot but attract the notice and excite the sympathy of the genuine friends of humanity.

The origin and history of these degraded people are of an uncertain and melancholy character. Several theories as to their origin have been suggested. The question, however, can never go beyond the lines of surmise, for as a people they have no traditions, and no reliable information can ever be obtained from them. Poor creatures! They have struggled on against cruel odds; but now they are few in number. Like many of the towering trees of their once unexplored forests, which, having lived their time, begin to die at the root, when trunk and branches also die, and they return to the parent earth; even so the native tribes of Australia bear evident marks of decay, and appear

destined to perish—parents and offspring—till all shall have passed from off the land.

Brief notices will be given of the humane and Christian efforts which have been made by the colonial governments, by Christian Churches, and by benevolent individuals to raise these perishing ones in the scale of being. But we cannot refrain from saying here, that there is a loud call for something more to be done to shed the light of Divine truth upon the dark minds of these, who so soon will be beyond the reach of the salutary influence of any efforts which may in future be made for their benefit.

Notes on the penal establishments and the character and influence of the convicts on the colonies will appear in the course of our work.

The accounts which reached England in the earlier days of Australian colonisation were of an interesting but diversified character. Many of the settlers represented the moral and social condition of the people as most appalling; nevertheless, they presented also an encouraging view of the country and of the facilities afforded for obtaining a comfortable livelihood by the industrious and persevering. Hence it is not surprising that a spirit of emigration should have been fostered; and that, in the early part of the present century, emigrants from the United Kingdom went to New South Wales in considerable numbers. A few also went from some of the continental states. Some of these settlers, by dint of sobriety and persevering industry, succeeded well, and rose to positions of comparative affluence; whilst the irresolute and the intemperate necessarily continued as poor and abject as they had been in their own country.

The discovery of extensive gold-fields in 1851 gave

a great impetus to emigration. As a consequence, several cities, towns, and villages sprang up with unparalleled rapidity. With the influx of population there came a proportionate advancement in the general progress of trade and commerce. Agriculture and cattle grazing were largely entered upon. In a comparatively short space of time 5,000,000 acres were reported as under cultivation; and now there are probably not fewer than 1,000,000 horses, 6,000,000 horned cattle, 65,000,000 sheep, and 700,000 pigs in the possession of the settlers.

The construction of railways is being carried on with vigour, and already thousands of miles have been opened, whilst new lines are being planned and constructed every year. The colonies are linked to each other and to Europe by 25,000 miles of telegraphic communication. The postal arrangements are, in many places, as complete as in England; and money-orders can be obtained at almost every post-office. Coinage, weights, and measures are after the English standard and value. Mints for coining gold in Sydney and Melbourne are in full operation; and the Australian sovereign is a legal tender in every part of the British empire.

In bringing to a close this brief introductory chapter on Australia in general, it may be sufficient to add that this vast island-continent is divided into five distinct colonies; *viz.*, New South Wales, Queensland, Victoria, South Australia, and Western Australia; each having its own parliament. A general view of each colony will be given in the main body of the work.

A short account of Christian work in Polynesia will be given, and also a brief history of the steps taken for giving the Australasian Churches independent action and self-government.

A DAIRY FARM, ILLEWARRA, NEW SOUTH WALES.

CHAPTER II.

NEW SOUTH WALES.

[*Area*, 325,000 *square miles, or* 208,000,000 *acres. Population*, 662,212. *Revenue*, £5,751,879. *Expenditure*, £5,530,056. *Public Debt*, £11,759,519. *Imports*, £13,672,776. *Exports*, £13,003,941.]

THIS name was given to the colony by Captain Cook in 1770. Its first governor was Captain Arthur Philip, who sailed from England with a fleet of eleven ships on the 13th May, 1787, and safely anchored all in Botany Bay on the 20th January, 1788. Between that time and 1810, a period of twenty-two years, the young colony had no less than *seven* governors. In that year, Major-general Macquarie was appointed to the office, and held it twelve years. He established a firm administration, and permanently secured the prosperity of the new colony.

Wesleyan Methodism in New South Wales must date from 1812, when the first Society Classes were formed; one in Sydney of twelve members, and one at Windsor of six. In the *Methodist Magazine* of that year an earnest letter is printed from a SETTLER, in which he describes the fearfully immoral condition of the population (which was then about 20,000), and urgently appeals for Missionary help. This appeal was followed by another in 1814 from Messrs. Bowden

and Hosking, two influential Christian gentlemen, who were members and leaders in the Society. These excellent men urged their case with much feeling, and besought, with tears and prayers, the help so distressingly needed. The English Conference responded by sending out the Rev. Samuel Leigh.

Mr. Leigh had received a classical and theological training at the Congregational Seminary established at Gosport by the Rev. David Bogue, D.D. Becoming Arminian in his views, he left the college, joined the Methodist Church in the Portsmouth Circuit, and became the assistant of the Rev. Joseph Sutcliffe, M.A., who was the superintendent Minister. Subsequently, he was accepted by the Conference, and appointed to an English Circuit.

On the 28th February, 1815, Mr. Leigh, in the good ship *Hebe,* sailed for his distant field of labour. Calling at Madeira, March 30th, he wrote the Committee a long and beautiful letter. He had, he said, heard the words, 'Go on: the Lord is with thee;' and he asked for their prayers in his behalf.

Modest and unobtrusive, at first he was not much at home on shipboard. Beside which, he was much exercised in mind as to how he could spiritually benefit his fellow-voyagers. Whilst in his cabin, pondering over his difficult mission and the weighty responsibilities he had undertaken, the captain knocked at the door, and requested him to perform ministerial duties. These were to say grace at table, read prayers and preach on the Sabbath, instruct the children, and perform pastoral work among the sick.

The *Hebe* entered Port Jackson on the 10th of August, 1815, after a voyage of about one hundred and sixty days. The example of the young Missionary

had produced a good effect upon the captain; for when the ship reached port he said to him: 'Mr. Leigh, you have no doubt observed the fidelity with which I have kept my promise to you to abstain from swearing. I have not uttered an oath for the last four months.' The Missionary replied: 'I am sure that your mind must reflect with satisfaction upon the victory you have achieved over a sinful and inveterate habit.' The final passage of this conversation embodies a high testimony to the Christian conduct of Mr. Leigh: 'I have been,' said the captain, 'at sea for the last thirty years; but no previous voyage has yielded the gratification to my own mind that this has done.'

'Let go the anchor!' are cheering words to the wearied passenger and tempest-tossed mariner at most times at the end of a voyage; but never more so than when heard after a five months' imprisonment on shipboard, as it used to be in a sailing vessel from London to Sydney. 'Then are they glad because they be quiet; so He bringeth them to their desired haven.'

Besides the name of Mr. Bowden, whose house he first visited, Mr. Leigh had that of a Mr. E(agar), from whom he had a right to expect a brotherly welcome. Frank and open as was his nature, he approached the house of this gentleman, and finding him in the doorway, he took him by the hand, and said, 'I am a Wesleyan Missionary just arrived from England by the ship *Hebe*.' The reply was not encouraging. 'Indeed,' said Mr. E., 'I am sorry to inform you that it is now doubtful whether the governor will allow you to remain in the country in that capacity. You had better, however, walk in, and remain in my house until that question is settled.' It would appear that the letters before referred to, through

having been printed in the *Magazine*, obtained a wide circulation in the colony, and gave huge offence in some quarters. However, the next day after his arrival, Mr. Leigh, as was the custom in the early days of our colonies, waited upon his Excellency to pay his respects to him as the representative of the Crown, and to show him his credentials. Some years ago the formalities of this little ceremony were somewhat amusing. Governors, sometimes, would surround themselves with a show of official importance more forbidding than anything exhibited in Downing Street itself. After waiting a short time, an *aide-de-camp* ushered Mr. Leigh into the presence of the vice-regal man. 'Who sent you here,' he sternly inquired, 'in the capacity of a Wesleyan Missionary?' Mr. Leigh promptly replied, 'The Committee of that Society, at the request of several British emigrants; and, as I understand, with the concurrence of His Majesty's government.' 'I regret,' rejoined the governor, 'you have come here as a Missionary, and feel sorry that I cannot give you any encouragement in that capacity.' The unwilling governor, however, was soon made to know his man, and respect him too. Following him up with sure and steady step, Mr. Leigh then said: 'The documents which I have now the honour of presenting to your Excellency will show you that I am legally and duly authorised to preach the Gospel in any part of His Majesty's dominions.' These were probably *three;* and in those days of prejudice and ignorance on the part of the ruling powers in our colonies, it was necessary and highly important that Missionaries should be so armed. (1.) There was a certificate of ORDINATION on parchment, setting forth that the person named therein had been duly 'separ-

ated unto the Gospel of Christ,' and was invested with full ministerial powers to be exercised in any part of the British empire. (2.) There was a large printed sheet of excellent 'Instructions to Missionaries' for their guidance; in which they were enjoined to 'live peaceably with all men;' but in case of opposition or ill-treatment to communicate immediately with the Committee, who would see them righted, if need be, by an appeal to the Crown. (3.) There was an OFFICIAL paper, bearing the name and seal of the Lord Mayor of London, setting forth that the Rev. —— had taken the oaths of allegiance to the Crown and Parliament as provided in 53rd GEORGE III. Thus equipped, Mr. Leigh stood unmoved before Governor Macquarie, and, at the first onset, 'won his spurs.' Turning upon his heel, his Excellency said very subduedly: 'Well, you have come to a strange country. These documents are of no value here. It is necessary that we should be jealous and cautious; for, a few years since, we had a religious rebellion, aggravated by the bitter hostility of both Papists and Protestants. If you will take office under government, I will find you a situation in which you may become rich, and one in which you will be much more comfortable than in going about preaching in such a colony as this.'

The sensitive heart of Mr. Leigh was open to the kindness of the governor's offer, but he replied *that he had come to the colony as a Wesleyan Missionary, to preach the Gospel to the people, and to teach the rising generation the fear of God. To attend to these duties was his only calling.* The governor then said: 'If these be your objects, they are certainly of the first importance; and, if you will endeavour to compass them by the means you have now specified, I cannot

but wish you all the success you can reasonably expect or desire. Call at the Surveyor-General's office, present my compliments, and say that I wish him to afford you every facility in his power in travelling from one township to another.'

To establish a mission in Australia sixty years ago was no small matter. The friends in that far-off land probably little thought how large would be the cost to English Methodists to send them pastors to guide them in the good way, and to shepherd their souls. But the whole expense of Mr. Leigh's outfit, passage, &c., amounting to £719 19s. 4d., the Committee generously paid.

Mr. Leigh, in entering upon his work, determined upon observing Wesley's sage advice to his assistants: 'Go not to those who want you, but to those who want you most.' Such he had no difficulty in finding in that part of Sydney called 'The Rocks,' which was then occupied by the most depraved of the people. A small place was rented; a Sunday-school was commenced; preaching was established; and, by the blessing of God, a Society was formed.

The success which this apostolic man witnessed was truly marvellous. God gave him many friends in Sydney and in the country parts also. A 'wide and effectual door' was opened, and the whole land was before him. Soon, however, he found 'many adversaries;' but 'the Lord his God' was with him, and protected him as with a 'wall of fire,' so that he suffered no harm.

In an early letter to the Committee Mr. Leigh said that his Circuit extended one hundred and fifty miles, which he compassed in ten days. He had fourteen preaching places, six Classes, four Sunday-

schools, and fifty-eight communicants. On the Sabbath, when in the country, he preached at 10 a.m.; rode seven miles, and preached at 2 p.m.; then rode six miles, and preached at 5 p.m.; rode another six miles, and preached again at 7 p.m. The sight of the people flocking to the house of God, some with chairs and others with stools to sit upon, urged him to persevere; and while he was praying and weeping for their salvation he forgot his fatigue. Help soon came in the person of the Rev. Walter Lawry. He arrived in Sydney on the 2nd of May, 1818, and was warmly welcomed by Mr. Leigh, Mr. Eagar, and other friends. Even Governor Macquarie received him with cordiality, and bade him 'God speed.'

Great success attended the efforts of the Missionaries. Places of worship were erected, congregations gathered, and souls saved. 'More Missionaries' was the burden of their cry to their fathers in England. The Southern World had become their parish. New Zealand, the Friendly Islands, and Van Diemen's Land had come within the sweep of their godly sympathy. They must have additional labourers, for the 'field' which awaited cultivation was nearly half 'the world.' Hence their unique yet affecting appeal, which they forwarded to the Committee for circulation in England.

'A Voice Crying in the Wilderness.'
(14,000 *miles off.*)

To the members of the Methodist Society, in particular, and to benevolent Christians in general—We the undersigned Missionaries send greeting: Forasmuch as your ministers, books, and other means of

instruction and comfort are abundant, and we are the only Wesleyan Missionaries in the southern hemisphere, having one-half of the world as our field of action, we humbly solicit from you individually TWOPENCE, to be remitted by your preachers to the Rev. Joseph Benson, for the purpose of sending two more Missionaries to comfort our hearts, and be instrumental in saving some of the souls who are perishing for lack of knowledge.

SAMUEL LEIGH.
New South Wales, 1818. WALTER LAWRY.

In this desire to send the Gospel to 'the regions beyond' the Rev. Samuel Marsden, the colonial chaplain, ardently sympathised. And at a visit to the parsonage, at Parramatta, Lawry had a most important conversation with Marsden, which led to the laying down of the lines upon which the Episcopal and Wesleyan Churches should go forth in enlarged evangelistic effort. Mr. Marsden was earnestly desirous that the Wesleyan Missionary Society should take the Friendly Islands, whilst his own soul had the grasp of New Zealand and some other islands.

The experience of more than half a century justifies the belief that Marsden, the Episcopalian, and Lawry, the Wesleyan, were equally under a Divine guidance for striking out a practicable plan for the moral regeneration of the inhabitants of Australia and Oceania. These modern apostles of a true evangelism, with Mr. Leigh, formed a trio for laying firmly the foundation of Southern Christian Churches, in which the white and dark races might equally find a spiritual home. If to Paul and Cephas and Apollos the incestuous Corinthians were indebted for the introduction of Christianity

into their own renowned and idolatrous city—for were they not 'ministers by whom' they 'believed'?—then is it equally true that the people of Australia and of the 'islands of the sea' were indebted, in the first instance, to the counsels and labours of a Marsden, a Leigh, and a Lawry, for the institutions and blessings of the 'common salvation.' Truly, they were 'wise master builders,' and their spiritual edifices are to be seen to-day filled with the light and glory of God. There is, in fact, no possibility of circumscribing the limits of their influence and work; for, literally, 'their lines have gone into all the earth, and their words unto the end of the world.'

As marking the rapidity with which the Committee responded to the appeal for 'more Missionaries,' they appointed the Rev. Benjamin Carvosso, who arrived in Sydney on the 18th May, 1820. During the four months and eleven days of voyaging from London to Hobart Town, the young Missionary conducted Divine worship on the Sabbath, and on two or three evenings of the week he held meetings for singing, prayer, and reading the Scriptures. Three evenings of the week were likewise employed in teaching several boys to read and to know the things of God. Nine days were usefully employed by Mr. Carvosso in Hobart Town, when he and Mrs. Carvosso sailed for Sydney, a distance of six hundred miles.

The Rev. Ralph Mansfield was also appointed to the New South Wales Mission, and arrived in Sydney, probably in September, 1820. On the voyage Mr. and Mrs. Mansfield were mercifully preserved from destruction. In a letter to the Committee, dated August 29th, 1820, the Missionary thus wrote: The 'passage' from Rio was 'almost without intermission tempestuous. Many a wonderful deliverance have we

had from destruction. We had a dreadful storm, which lasted a day and two nights, and during which we were hourly expecting to be hurried into eternity. We lost our maintopmast, and, to crown the whole of our misfortunes, on Thursday, August 3rd, one of our quarter galleries was washed away, and a large hole stove through the counter. This filled every heart on board with despair. A feather bed was thrust into the aperture, and served through the whole of that dreadful night as the only barrier between us and death. The next day we were favoured with fine weather, which enabled our carpenter to repair the damage. All concur in saying that had the hole been only three inches lower, nothing could have saved us from destruction. Bless the Lord for all His singular mercies!'

In 1820 Mr. Leigh visited England for the benefit of his health, and for submitting suggestions to the Committee relative to the work in New Zealand and the South Seas. In the statement he laid before them he says: 'For nearly four years I was enabled to prosecute the duties of my mission without leaving vacant one appointment; nevertheless, the mission being new, I had my way to make. I had many difficulties, such as long rides and but indifferent lodgings, having to lie on boards, or on the ground, with a topcoat for my covering, and saddle-bags for my pillow. But a sense of duty compelled me to persevere; and, blessed be God! I have seen happy effects, for where at first I had such accommodations congregations are now raised up. Six good chapels have been erected, and many converted to God, who are become a new people. Although I have suffered in health, I have rejoiced in spirit, in hearing the name of my Saviour adored in a strange land.'

Mr. Leigh recommended to the Committee the immediate appointment of three Missionaries for the New South Wales station, and the division of the work into three Circuits, to be called, Sydney, Parramatta, and Windsor Circuits. Referring particularly to Windsor, he remarked, that the Missionary could carry the Gospel to the settlers who lived beyond the Blue Mountains, who had hitherto been without it, and who would remain in that awful state until a Missionary were sent to them. 'I feel,' he said, 'the souls of this people upon my heart, therefore pray you to send them help. If they continue in their present state, without the "Word of life" and religious instruction, they will soon be on a level with the natives of the colony.'

God raised up an invaluable friend to Mr. Leigh in the person of a Mr. John Lees, of Castlereagh. 'When I first knew him,' wrote the Missionary, 'he was very poor, and much afflicted, but, of late, God has blessed him with health. Religion has made him happy, and heaven has crowned his labours a hundredfold. He is determined to render unto God the things that are God's, and is very useful. The first of his offerings was an acre of freehold land, which, for the last five years, he has ploughed with his own team, sowed with his own seed, reaped and prepared the grain, sold the same, and brought the whole of the amount to the Missionary fund. In addition, he has built two neat little chapels, given a horse for the use of the Circuit, and has frequently supplied the Missionary's table with a supply of food. If he who "gives a cup of cold water to a disciple in the name of a disciple, shall in no wise lose his reward," surely our brother "shall in no wise lose the reward" of his great liberality. Since our coming to this colony,

Providence has greatly blessed him in his circumstances, and by these acts of pious gratitude he acknowledges the hand of his God.'

Mr. Leigh whilst in England went up and down the country pleading in behalf of his loved work. His earnest appeals affected all hearts, and secured liberal responses. Useful articles were sent to the Mission House from all parts of the country in the greatest profusion; and this successful advocate was enabled to return to his former scenes of labour with grateful feelings, taking with him four additional Missionaries, for whose support he had thus provided.

The *Missionary Notices* for 1820 and 1821 have much space occupied with acknowledgments of gifts of cutlery, drapery, books, hats, &c., &c., presented to Mr. Leigh in aid of the Society's mission in the Southern World. A moderate sized vessel was required for their conveyance to the scenes of Christian enterprise, and their worth was probably three thousand five hundred pounds.

The convict population was to the Missionaries an element of the social body of acute trial, causing many bitter tears, and involving the most delicate and difficult duties. It was not by 'command' of the government that they sought to recover some of these wretched 'outcasts' of Great Britain to the pursuit of a reformed and better life, but solely by the constraining 'love of Christ,' and in obedience to His high authority. 'Botany Bay' was, at that time, the synonym for all that was imperious in administration, and base and brutal and devilish in the subjected prisoners. Reformation or destruction were the stern conditions of their miserable lives. The *Newgate* of the Southern World was Sydney itself. The deep

sorrows and torturing agonies through which the convicts passed can never be known until the revelations which await the impartial scrutinies of the last great day shall bring them to light. O! it was a mercy for many of them to be released from their sevenfold punishment even at the hands of generally a drunken 'Jack Ketch,' and the barbarous instrument of a public gibbet. Hanging was too often the order of the day; but a merciful God, it may be fervently hoped, extended His golden sceptre and whispered, 'To-day shalt thou be with Me in paradise,' to many a penitent convict before his '*legal*' strangulation was effected. As a sample, we give the following extract from Mr. Lawry's journal:

'On Friday last, I attended three men to their execution: they astonished everybody, so contrary was their end to that of most others who have been hanged at Sydney. About a week before the day appointed for their death, they discovered very little contrition for sin. I paid sedulous attention to them, and so did several of our Society. The poor culprits appeared to become truly penitent. Many thousands of persons witnessed their death, whom they addressed with considerable energy, and at some length. Before they ascended the platform, we sang a hymn together, which produced considerable effect. Thousands of tears were shed; six thousand convicts were present. After kneeling down upon the grass in the midst of this crowd, and spending a few minutes in prayer, the doomed men mounted the awful scaffold and sang a hymn; after which the drop fell. They all entreated the multitude to pay serious attention to the instructions of the Ministers of Christ in this land.'

Wonderful indeed are the ways of God to men! We find thousands of our countrymen who refused to 'hear the Word of the Lord,' and to 'live soberly, righteously, and godly,' banished for their offences to 'the ends of the earth,' gratefully listening to God's servants, and inquiring, 'What must I do to be saved?' By such acts of ministerial effort the broad-hearted Committee that originated them, and the devoted Missionaries who performed them, have established strong and enduring claims upon the sympathy and generous aid of English speaking people in all succeeding time. Never was there a 'charity' so great, nor a spiritual work more evidently owned of God, than was this.

The *Minutes of Conference* for 1821 gave as the appointments for New South Wales the following: '*Sydney, Parramatta,* and *Windsor,* George Erskine, Ralph Mansfield, William Horton; also William Walker, who is to devote his labours entirely to the natives. N.B. George Erskine is the General Superintendent of the New South Wales Mission.' We append an extract from a letter of Mr. Mansfield to the Committee:—

'In the Sydney Circuit we have four Sunday-schools, which we denominate, "The Wesleyan *Sydney* Sunday-school Union." The first is held in Princes Street, the second in Macquarie Street, the third in one of the prisoners' barracks, and the fourth at a cloth manufactory at Botany Bay. At the barracks are upwards of 100 convict boys, many of whom could not read at all before the school was formed. They were zealously instructed by Mr. Thomas Hyndes, one of our Class-leaders. He first commenced the good work

while they were stationed at Grove Foundry, three miles out of town, whither this useful brother went every Lord's day morning with a perseverance which does him the highest credit. The work was, however, more than his individual efforts could accomplish, and two or three volunteered their assistance; the teachers' meeting likewise voted him the services of some of their number, who, alternately, devote their labours to that truly Missionary employment. Their exertions have, however, been recently superseded by the zeal of a gentleman of high office in the government, who has himself entered upon the laborious work, and instructs the youth according to the national system. The school at Botany Bay is conducted by two persons who were members of our Society in Yorkshire, and who appear well qualified for the office. There are nearly twenty boys who receive instruction from them. The total number of scholars in the union is 180.

'I will now say something of the Auxiliary Missionary Society. I much lament the report is not yet printed. The colonial press is so limited, and so full of public work, that it is difficult to get anything published. The collectors assiduously persevere in the honourable work, and meet with encouraging success. The young ladies, especially, exhibit a zeal which reminds us of female exertion at home. They have imbibed the missionary spirit, which animates them in their toilsome and self-denying work. At the first meeting of the ladies' committee the amount paid in was £24 13s. 3d.; the male collectors produced at the same time £7 9s. 4d. This is surely creditable to our young friends, to the local committee, and to the colony.'

To this letter there were appended extracts from Mr. Mansfield's 'journal.' These show the heavy toils which the early Missionaries endured in fulfilling their 'holy calling,' and the gradual yet unmistakable impressions their successful labours were producing in the high places of the colony.

There is a moral grandeur, with a fine touch of the chivalrous, in these unvarnished tales of Missionary sympathy, brotherly affection, and undaunted courage; and, especially, is the going forth of the heroic Mr. Leigh, with his no less heroic wife, with the prayers and benedictions of those 'holy men of God' from the quiet of Sydney Cove on the memorable 31st December, 1821, on a mission of 'peace and goodwill' to the warring, bloody, and ferocious tribes of New Zealand—a glorious exhibition of Christ-like pity for perishing souls.

Mr. Mansfield, many years ago, retired from the itinerant Missionary ministry. He has, however, continued to render invaluable service to our Church and to the best interests of truth and morality in the colony by his sound theological discourses, his sincere sympathy with temperance reformatory movements, and by his sedate and sanctified manners.

As might be expected from the untiring exertions of such men as Erskine, Lawry, Carvosso, Mansfield, and the pioneer preacher Leigh, the Gospel, which they preached from the first, permeated the under stratum of society, and worked its way upwards, until all the upper strata were sensibly impressed, if not certainly reformed.

The opportune visit of Mr. Leigh to England had the effect of calling the attention of the English people to the neglected condition of the aborigines of

Australia. Indeed, the Committee, through his earnest representations, became so impressed that the time had already come to do something for the spiritual welfare of these poor creatures, that they appointed a Missionary for their special behoof. And whilst the Missionary was thus engaged in his native land, there was a kindred spirit and a powerful writer similarly engaged in New South Wales in stirring up the people there. This excellent man, who signed himself 'Philanthropist,' wrote in the *Sydney Gazette*, in touching and pungent terms, 'on behalf of the aborigines of the land who were without habitation, without clothing, without food, without comfort, without hope, without God.'

This appointment produced a favourable impression amongst the natives; so that the Missionary entered upon his herculean task with some encouragement, and with the best wishes and prayers of pious colonists for his success. The *Quarterly Paper* for September, 1822, deals with this new Mission in such terms as might be expected from a great Missionary Society, having for its secretaries the Revs. Jabez Bunting, D.D., Joseph Taylor, and Richard Watson. The following short account of the customs and superstitions of these aborigines is full of historic value, and cannot fail deeply to interest all who feel that the 'black,' quite as much as the white race, inalienably belongs to the common stock.

'The natives of New South Wales are far from being a stout people; they are of the middle stature, and their limbs are very slender. The cause of this deficiency in muscular strength is their great want of food. Those who live on the coast by fishing are,

however, much better in their appearance than the natives who live in the interior by hunting; the supply of the former is more to be depended upon, the food of the latter is always casual and uncertain.

'The features of these natives are very unpleasant to a European. Their eyes are sunk in their head; their eyebrows project much; their noses are flat, with very wide nostrils, and thick lips; their teeth are wide, sound, and even. The women have more pleasing features than the men; and some of them have the appearance of modesty. The men are much disfigured by their bushy, black beards, and a reed is thrust through the cartilage of the nose of many of the young men.

'The women undergo, when children, the operation of losing two joints of the little finger on the left hand. This is performed by tying a hair round the joint, which stops the circulation, when the part falls off in consequence of mortification. All those who have not suffered this loss are treated with contempt.

'The native men have a ceremony amongst them of extracting the right front tooth. The persons who perform this work come from a distance, armed with shields, clubs, and throwing sticks, and painted according to the custom of their respective tribes.

'Numbers of the natives have no habitation whatever. Some have dwellings made of one piece of bark, bent in the middle and placed upon the end. Those who have been accustomed to reside among Europeans wear some clothing; but all in the interior are without any clothing whatever.

'They are afraid of apparitions, and they describe them as coming with a great noise, to seize the first person they approach by the throat. Their remedy is to sleep one night at the grave of a deceased person.

'Under these impressions they are much afraid to move in the dark, few having the courage to sleep at a grave, although they would afterwards be held in high estimation.

'When a star shoots something of great moment is expected to come to pass. They are much terrified by thunder and lightning, and instantly begin to repeat a form of words, and to breathe with all their might, to prevent injury and to drive away the storm.

'They dress no kind of food after the light of the sun is withdrawn, believing that the winds would prove contrary and hinder their fishing the following day.

'They think, too, that if any one whistles while they remain under the rock where they have retired to sleep, it will fall upon them.'

The funeral of an aborigine is thus described by Mr. Mansfield: 'Early this morning I went to witness the funeral of one of our degraded aborigines. I first visited the low bark hut in which lay the corpse. A rude coffin, composed of slips of bark tied round the body, leaving the feet visible, lay upon the ground, surrounded by a number of men, women, and children, who poured forth their lamentations. When I said he would come to life again at a future great day, they hung down their heads in incredulity and dejection. From the hut I walked to the spot selected for the burial ground, which was in the centre of a small copse of low trees and wild creeping shrubs. Here I found two blacks busily engaged in digging the grave, whilst another was carefully tending a fire at the head of the cavity. They diligently persevered in digging till they had descended to the depth of about five feet, when they proceeded to hollow the grave on either side; this they

told me was to keep him from being hurt "when anybody passed over him." When the grave was entirely finished, they threw in several withered branches of trees and dried leaves, to which they set fire; and when these were consumed they jumped in to feel if it was warm enough; but not being satisfied, they continued to add fuel till the arrival of the corpse. I inquired, "What for you make fire?" "To keep poor dead black man warm," they replied. The body was carried to the place of interment by two men, and followed by a train of women and children, weeping and crying aloud. It was committed to the earth, and the grave filled up, with no remarkable ceremony. But when this was accomplished, they looked at the sun, and having traced the particular direction of his beams, cut away the trees and shrubs which intercepted them from the grave, that they might communicate their full warmth to the deceased. During this process, I put many questions to them relating to the soul of the deceased, and the resurrection of his body; but they were excessively reserved, and would scarcely reply to any remark. They seemed, however, to have some notion of his coming back. It was formerly a custom, when any of their number died, to receive a challenge from another tribe to go to war, to vindicate themselves from the imputation of having been the cause of his death; but now they usually attribute their visitations from death to the influence of white men. However unjust this notion may be to their white neighbours, it is certainly well for themselves, as it saves them from many a desperate and bloody conflict. I should before have observed, that, during the interment, they expressed deep despair at the frequent deaths which occur in their ranks: "Black man die fast, since white

man come." "Old black men nigh all gone." "Soon no black man, all white man!" Indeed, it is generally thought, that in this gloomy presentiment they are borne out by fact, their numbers seeming evidently on the decline. How loudly does their moral and social degradation call for Missionary help!'

'Honour all men' was the text wisely chosen by the philosophic and humane Richard Watson, when he came forward in his full might, about half a century ago, to vindicate the claims of the negro race to be descended from Adam, and through him to be related to the common *Father*—God. Never was a subject more ably handled, nor the negro's case more triumphantly made out. Those who have carefully read that masterly discourse, and have marked its Scriptural statements, its broad philosophy, and its massive logic, will not fail to recognise the same head and heart and hand in the *Quarterly Paper* before referred to, which might be aptly called A Bill of Rights for the black races everywhere. It was published under the authority of the Mission House, and widely circulated.

'Such is the condition of this race of people, and it is surely one that ought to excite the deepest sympathy. Scarcely could it have been supposed that man was capable of sinking so low. To behold him in the image of God, the head of this lower creation, communing with his Maker, but a little lower than the angels in intellect, rich in rightly directed feeling, and displaying the noblest faculties; and then to contemplate him in the person of a native of New South Wales, without any knowledge of his Maker, ignorant of almost all useful arts; abandoned to gross and brutal passions when roused; slothful and improvident when

the impulse ceases; buried in dirt; shivering with cold; and prowling, associated with hunger, over the soil which would supply his wants, had he the inclination or the skill to cultivate it; thinking only, when thought is present, in the vainest and most puerile imaginations; oppressed with gloom, hearing an angry spirit in every breeze; gathering omens of ill from every meteor; without laws; herding together only on the principle which unites gregarious animals; without the comforts which the lowest degree of religious knowledge, when substantially true, supplies in life; and without hope in death—this contrast marks in the strongest manner the effects of sin and the evils it has spread throughout the whole family of man. Yet even here, in these prostrate ruins of our race, *man* is still discoverable, though in feeble traces: some powers of observation, comparison, and deduction, though applied to mean and trifling things; some touches, though transient, of natural affection; some notion of spirit distinct from matter; some anticipation of existence, however gloomy, beyond the grave; a sensibility, too, of kindness, and a respect to instruction. To combine from these feeble and scattered materials a moral agent, acknowledging a law higher than the impulses of the appetite, and influenced by those motives which lay the foundation of the social state, and at once give it strength and derive strength from it, is out of the power of any man to effect, but those which are connected with religion. The principle of imitation is in them evidently too weak to lead them to attempt improvements in their own condition; for many of the tribes, in the neighbourhood of European settlements, have had the daily opportunity of witnessing the cultivation of the land, the exercise of useful arts, and all the effects thus

produced upon human comfort; but all this they have beheld unmoved and unbenefited. Left to themselves, the probability is that they would, in the course of no long period, become extinct—the animals on which they subsist becoming scarce in proportion to the spread of settlements, whilst fishing yields them but a precarious supply. Should the stronger principle of religion be brought into operation, this may be prevented, and tribes in the progress of extinction, not only preserved, but preserved to be the subjects and the witnesses of the power of the Gospel. Missionary operations alone can reach their case. Who will give himself up to reside among them, and to struggle with the vexations, the sluggishness, the ignorant prejudices of such a race, but the man who is constrained by the love of Christ, animated by the inspiring object of saving souls from death, and who thinks one soul thus saved an abundant reward for a life spent in even such a service? Who but Missionaries will follow these tribes to their different haunts, patiently instruct their children in letters, implant in them the principles of religion, open their eyes to the advantages of industry, supply them with useful tools, overlook their first operations, and encourage their labours? This is the work of the Missionaries; and by them alone will it, and can it, be effected.'

The mission in the colony was now strongly established. The confidence of the governor and of the public had been secured. On every side the mission was taking root; and the prospect of growth and increasing fruitfulness was apparent and highly encouraging. His Excellency had become a sincere and generous friend. The following letter to the

Missionary Lawry in proof of this fact will be read with interest:

'I have to acknowledge the receipt of your letter of yesterday's date relative to an allotment of land in the town of Parramatta for the purpose of erecting a chapel on it. As the vacant piece of ground in Macquarie Street, which you prefer, is still unappropriated, I am happy to have it in my power to give it you for so pious and praiseworthy a purpose, and I shall direct the deputy-surveyor general to locate it to you accordingly.

'The tribute of respect your pious and respectable Society has been pleased to pay me by naming your chapels in the three towns of Sydney, Parramatta, and Windsor, after me, cannot but be highly gratifying to my feelings. And I beg to return my best thanks to yourself and your reverend brethren for the honour thus conferred; assuring you that the Wesleyan mission in this colony may always depend on my firmest support.'

The year 1823 witnessed the first efforts for the spiritual improvement of the numerous seamen who visited Port Jackson. The originator of these was the Missionary Carvosso, who began holding distinct religious services on board the brig *Lynx*, by permission of Captain Siddons. He and Mr. Erskine alternately preached on the Sabbath on board the vessels to attentive audiences. The friends to the movement subscribed £200 for fitting up a floating chapel, Captain Wrangles, of the brig *Anne*, from Scarborough, nobly assisting in this good work.

In this year also the first fruits of the work among the natives were gathered into the heavenly garner. Two native youths had died. One of them was the son of the famous BEN-IL-LONG, who had been baptized

by the name of Thomas Walker Coke. This youth had learned to read his Bible in about three months; and he was most exemplary in his religious profession. He was in the habit of collecting the young natives of his own tribe for exhortation and prayer. He had a presentiment of his death. An old black was with him when he died. Just before he departed he said, 'Well, my brother, I shall die to-day; good-bye.' He kissed the old man, and died in his arms. The name of the other youth was Jemmy. He also was pious, but not so gifted as was Coke. Immediately upon being taken ill, he left the Mission premises, sought a retreat in the bush, and soon after died.

The Missionary wrote: 'These providential occurrences have greatly impeded the prosperity of the work of God among the poor blacks; for they are so superstitious, that they believe the place where one has died to be equally fatal to themselves, and they so fret as to become disordered, and they die in consequence. Being under this influence, and having many severe afflictions to corroborate the validity of their superstitions, they fled from the mission house, the 'fear that hath torment' adding wings to their flight. At present, I am left with two boys; but I must go out and collect more children. One soul, however, I am happy to believe, has, out of this degraded class of human beings, by the blessing of God upon this mission, been admitted to His glory.'

Mr. Walker, who had been sent from England expressly for the religious instruction of the aborigines, retired from the work in 1825. In his place one John Harper, a young man who had been for some time employed in the same way, was appointed, and for a while he devoted all his energies to this most merciful mission.

But in 1831 the work was given up, and no efforts have since been made, except in a very casual way, for the benefit of these poor, degraded children of the Australian soil.

In 1831 Messrs. Erskine and Leigh returned home, and the Rev. Joseph Orton, who had been appointed to Sydney, succeeded Mr. Erskine as Chairman of the District.

In the settled districts the Missionaries continued to give their best attention to the congregations they had gathered. But the population being somewhat stationary as to number, no large increase in Church membership could be secured for many years. Still, the providing of additional accommodation engaged the earnest efforts of laymen and Ministers, and many suitable sanctuaries were built in localities away from Sydney.

The claims of the Southern World upon the further liberality of the Committee were again responded to in 1835, when the Revs. John McKenny, Daniel James Draper, Frederick Lewis, William Brooks, Matthew Wilson, and John Spinney were sent out to New South Wales, the Friendly and Fiji Islands.

It was probably at the valedictory service held before the departure of these Missionaries that Dr. Bunting expressed his belief in the coming greatness and prosperity of Australia; which, in the light of the wonderful events which have so rapidly followed since, may now be regarded as so many predictive utterances by that sagacious and large-hearted man. We have heard the late Mr. Draper frequently in his public speeches refer to the doctor's cheering address. The substance may be thus given: 'You are going to a far-off land, which appears destined in the Providence of God to become at no very distant day a great and

prosperous country. For a few years, judging from the character of the greater part of the population and the large area over which it is spread, you will have much hard and discouraging toil; but the time will come when your labours shall be rewarded by the presence of a numerous and prosperous people, enjoying the fullest social and religious freedom and the blessings of a pure and elevating Christianity. That time will rapidly come. Do not be discouraged whilst laying the foundations of that happiness. That time will surely come. God hath appointed it. Be of good courage. The Lord God be with you!'

Reaching Hobart Town, Messrs. McKenny, Draper, Lewis, and Mesdames McKenny and Draper, sailed from thence for Sydney, a distance of about 600 miles. The following extract from a letter from Mr. McKenny shows the danger to which these devoted servants of God were exposed whilst on this voyage: 'We sailed from Hobart Town on the 27th of March and arrived here on the 3rd of April, all well, thank God! Our passage round was accompanied with great danger. On the 1st instant we experienced a very heavy gale from the east, which lasted twenty-four hours, and for some time during the night it blew right on the shore; but most providentially, our captain had kept well out, giving the land a wide berth. Yet, he told us that, if the wind had not changed, we must all have been lost in six hours, as he found he could not get the ship off, but lost distance on either tack. It was, indeed, an awful night, and brought us all carefully to examine the ground on which we hoped for heaven, having eternity in view. It was now that we felt the infinite value of the Gospel, and the exceeding preciousness of Jesus, our glorious Redeemer. Such was the state of

things from the violence of the ship's motion, and the sickness of most of the party, that we could not be together, but all were engaged in continued prayer in their own cabins; and we did not pray in vain, for about one o'clock a.m. our kind captain came round to our cabins and said, in a full voice, "The wind has changed, and is blowing us off the land, and all danger is over." Those only who have been in our condition can enter into the exquisite nature of our feelings on hearing this announcement; an unutterable sensation filled our minds on finding that the Lord had heard our prayers and rescued us from destruction and death. Throughout the painful scene I felt the most perfect presence of mind and a power to realise the presence of God. In prayer, I felt that I could lay hold on the Divine promise. I thought of the largeness of our Missionary party, and of the thousand prayers that had been offered up for us, and felt as though we could not be lost. I rose from prayer with my mind filled with heavenly peace, and said to my wife, "You need not fear; all will be well." During the time of our greatest danger, I could not indeed forget that other Missionaries had been lost at sea. To this my mind replied, Well, if this be the will of God that we should now be called, and should in this way enter the heavenly world, it will be most for the Divine glory, and the light of eternity will establish that fact. Under this impression, the language of my heart was, "Thy will be done;" and in this I felt relief and peace. On the 2nd the weather moderated so that we could again see each other. It was a delightful meeting; and when we had a convenient opportunity, it was our pleasing task to assemble and offer at the mercy-seat of God the sacrifice of praise. The painful dispensation has been greatly

blessed to us all; and I trust we shall be more than ever given up in the service and glory of God.'

In 1839, the Rev. Joseph Orton, then invalided through 'exposure to the night-damps by sleeping in the bush at Port Philip,' visited Sydney on his way to England, when the initial meeting was held in Macquarie Street for celebrating the centenary of Wesleyan Methodism. The building was crowded to excess. As was proper, the venerable John McKenny presided. The speeches on the occasion roused the pious enthusiasm of all present. Mr. Orton said: 'This feeling passed through the meeting, every part appeared to be moved by a kind of patriotic love for Methodism; from the abundance of which liberal things were devised, and most laudably expressed. The subscriptions amounted to £1,200. It was agreed to have a local monument in the shape of a large centenary church, in an eligible part of the city.' Arrangements were also made for holding religious services in commemoration of 'the severe conflicts and glorious achievements of Methodism throughout the colony; the sacred exercises and grateful festivities of which were looked forward to with delightful expectation.'

The centenary church was dedicated to the worship of God on the 14th February, 1844. The Rev. Walter Lawry was the officiating Minister. Many years before this, Mr. Lawry had opened the first Wesleyan sanctuary in New South Wales; and now, being on his way from England to New Zealand in the service of the mission, he was chosen by his brethren to conduct the opening services of the greater 'temple,' much to the gratification of his old and numerous friends. At the evening service 1,000 persons were present, and glorious proofs of the Divine approval and blessing

were manifest. The collections taken at the several services amounted to nearly £120.

The Rev. James Watkin became resident in Sydney in 1839, and his labours amongst the convict population were much owned of God. Through his pious and tearful efforts several of these unfortunate 'outcasts' were gathered in, and now shine as immortal gems in the Redeemer's crown. He was among the first of the brethren to signify to the Committee his approval of the appointment of the Rev. John Waterhouse as general Superintendent of our missions in Australasia and Polynesia. He says: 'I very much rejoice in the appointment of a general Superintendent of the missions in the South Seas; and am glad that the appointment has been given to, and accepted by, a Wesleyan Methodist Minister well acquainted with our system.' He commenced his ministry in 1830, laboured for eight years in the Friendly Islands, seventeen in New Zealand, and fourteen in Australia, when he became a supernumerary, and fixed his abode at Balmain, Sydney. In 1862, Mr. Watkin was elected President of the Australasian Conference. His three sons, the Rev. W. J. Watkin, the Rev. E. I. Watkin, and the Rev. J. B. Watkin, are nobly following in their father's footsteps, and are doing good work in the Friendly Islands, Victoria, and New Zealand.

The returns for 1840 were six Circuits, seven Ministers, and 308 members; thus showing a gratifying increase in every part of the mission. But better things were in store. 'Showers of blessing' came. In the Windsor and Bathurst Circuits, especially, there were glorious revivals. In the former over 200 souls were added to the Church. Thus was Methodism diffused and consolidated in New

South Wales. Every proof of the Divine call of the Missionaries to their work was found in their high character, their aptness to teach, and the evident approval of the great Head of the Church, which they so abundantly enjoyed.

In 1845, the Rev. W. B. Boyce was appointed general Superintendent, and his name appeared in connection with the Sydney Circuit. There were then eight other Wesleyan Ministers in the colony and 1,391 members. Mr. Boyce was received with much 'readiness of mind' and true Christian affection. Mr. Draper, who was then stationed in Sydney, wrote the Committee: 'We congratulate ourselves on the appointment of such an excellent man as Mr. Boyce to the general superintendency of these missions, and have every reason to believe that the effect of his supervision will be beneficial. It appears to me, however, that strange ideas must have been entertained at home of the state of things here, or he would not have expected to find everything in a state of disorganisation. In this, I am happy to say, he is agreeably disappointed. I fear some of our *small* friends have written respecting the work here, and impressions have been made unfavourable to the brethren and their labours. We can, I am happy to say, appeal to a higher tribunal, and rejoice to know that our record is on high.'

This is a manly letter. Although Mr. Draper and other excellent men had for many years been 'bearing the burden and heat of the day,' and the new general Superintendent was coming into 'other men's labours,' *and was about to build upon foundations which had been well laid by his predecessors,* there was, nevertheless, from the first the utmost cordiality and the fullest confidence on both sides.

The Rev. B. Chapman, after completing the usual period of Missionary labour at Macarthy's Island, West Africa, came to New South Wales in 1847. For twenty-six years he rendered unbroken and successful service in circuit and connexional work. He was elected President of the Australasian Conference in 1872, and his appointment the same year as General Secretary of Missions was an appropriate acknowledgment of his valuable labours.

In 1846, Mr. Draper visited Goulburn, a town 130 miles south-west from Sydney. This town, situate on the high road to Melbourne, was the centre of several small townships, varying from ten to twenty miles distant. He found many persons who had been members of our Church in other places; and who, about eighteen months previous to his visit, had formed themselves into a Class, and were holding prayer-meetings. A local-preacher, about six months before, had gone thither to reside, and had begun to preach. Two others had just arrived to begin business in the town. With this material Mr. Draper had no difficulty in organising a regular Society. He accordingly met the Class, gave tickets of membership to six, and notes on trial to fourteen. One of the Wesleyan friends had fitted up a temporary place of worship capable of holding about 140 persons. He preached on the Sabbath twice to large congregations; on the Monday he visited all the members in their houses, and in the evening he held a prayer-meeting, when he explained the nature and design of Methodism, because of the presence of many who knew nothing of 'that way.' Another public service was held on Tuesday evening, which was largely attended. Mr. Draper stayed at a respectable inn,

and when on leaving he asked for his bill, he received a polite note from 'mine host,' that there was no charge, and that when he came to Goulburn he would be again welcome to the hospitalities of the house.

Thus had Mr. Draper the honour of organising the Methodist Church in this now important inland city. He left a preaching room with a full congregation, a Society Class with a legally appointed leader, prayer-meeting arrangements were duly made, and a Sabbath-school was instituted. Thirty years after Mr. Draper's seasonable visit, so abundantly had the Divine blessing been upon the labours of his successors, that 6 churches, 50 Sabbath-school teachers, 18 Class-leaders and local-preachers, 190 Church members, 400 Sabbath scholars, and 1,050 attendants on public worship were reported in the Circuit. Goulbourn, also, is the head of a District, or *Methodist* diocese, having 13 Ministers, 951 members, 1,794 Sabbath scholars, and 6,177 attendants on public worship.

From this period there was a yearly increase in the membership of this colony. In 1846 there were 1,497 members; in 1847, 1,526; in 1848, 1,641; in 1849, 1,859; in 1850, 2,093. The Ministers had increased to 14, and there were 12 Circuits.

In the Conference obituary for 1848 there appears the name of the Rev. John McKenny. He began his ministry in 1813, and, after rendering effective service as a Missionary in India, he was appointed to Australia. He laboured in the Sydney and Paramatta Circuits from 1835 to 1845 with great acceptance and usefulness. He was also Chairman of the District, which then included the Missions at Port Philip, Adelaide, and Swan River. On Sunday, October 31st, 1847, this excellent Minister and faithful administrator

of the trust he had so long held passed away, testifying with his latest breath his faith in Christ and full assurance of entering into the joy of his Lord.

Gold was discovered in the neighbourhood of Bathurst in 1851 by a Mr. Hargreaves, who should be remembered as the first gold-digger in Australia. The favoured place was Summer Hill Creek, situate about twenty miles from that town. Of course a gold-fever set in, which, for a time, threatened the most disastrous effects. But, with the Divine aid, the brethren proved equal to the emergency. They appear to have been specially gifted with sagacity for 'knowing the times,' and for proclaiming 'what Israel and the heads of the tribes ought to do.'

Thousands of adventurers of all classes and professions came in 'companies of hundreds' to this Ophir of the South, in search of the much-coveted *shining* 'dust.' The Rev. Samuel Wilkinson thus wrote: 'California, with its vice and immorality, its rapine and murder, contributed not a little to awaken our apprehensions of the horrors that might ensue in our land, and to lead us to seek their prevention by all the means in our power; and by the blessing of God upon our labours, and the exertions of our Churches, and the prudent regulations of the government, the mining population of this district, and others also, have been very orderly. Drunkenness and Sabbath-breaking, and many other forms of vice and immorality, we witness to our grief, yet the general sobriety and Sabbath observance have been very gratifying; and the good effects of a vigorous effort against the latter evil in particular, when it has made its appearance in its more glaring form, have soon been witnessed.'

The increase of the ministerial staff was essential

for undertaking the new responsibilities arising from the sudden influx of so many thousands of persons. The Rev. Robert Young, who presided at the Sydney District Meeting of 1853, wrote the Committee that the whole country was open to the labours of the brethren, and that six additional Ministers were earnestly requested. He hoped the Committee would be able to find the required number of zealous young men, willing to devote their energies to the cause of Methodism in that great country—'young men, whose souls are on fire to save the world.'

The whole case was grasped by Mr. Boyce, whose characteristic letter to the Committee must be given:

'I send you five hundred pounds (£500), raised by a few of us in twenty minutes, for six young men's passage, &c., to this colony. They must not be married, as they must create their own Circuits, and get their own chapels and houses raised by our country friends before they can do this. They must be good, fair preachers; lively, zealous, and not afraid of long rides, sleeping in slab-huts or in the bush under the canopy of heaven. If they have a plain English education, and can speak our language correctly (which is an important point), they will do without classical learning (though that is no objection provided they can preach); but they must have voices and ability to preach short, lively sermons. Mere bookish men will not do for us. Delicate divines are out of place in this country. But men who understand and who can explain and enforce our doctrines, and who have zeal for the salvation of souls, will be most kindly received.

'We have twelve places which would to-day take single men, and would keep married ones after four

years. I have no fear as to their maintenance, but they must come out to take their lot for better for worse. If they can preach and do the people good, they will make their way, and want for nothing. Converted men of fair average talent will meet here with a kind reception, and a sphere of labour not second to any in the world.

'I am not sanguine, but I send for these men because I know they can be maintained. The gold continues plentiful, and is likely to last for years to come. If it were to fail, there are already in our colony and Victoria at least ten millions waiting for investment in farms, railways, buildings, &c., &c., so that the labouring and trading classes have a prospect of prosperity for years to come; and this outlay of capital will so open out our resources, that one cannot imagine any but occasional temporary checks to our progress for a generation to come. So take courage, and send us our six; and send all those Mr. Young has written for, say seven for Victoria, and three for South Australia. Now is our opportunity to enter the field, before Puseyism and a dozen other *isms* precede us.

'Since I wrote you last, I have conversed with persons from all parts of these colonies, and I am now satisfied that the means of all classes will be likely to go on increasing; and that even if the gold ceased, the prosperity of the colonies would not be affected. We may and shall have mercantile gluts injurious to merchants and others in the large towns; but this, and the distress of the useless and helpless class of emigrants in our cities, will not affect our prosperous advance in all the essentials which compose national greatness. Do send us the men! Not one sixpence shall they cost you after they land in Sydney.

'We must enlarge our borders in these colonies, and this we cannot do without men; the more Circuits we have, and the further our work extends, the greater will be our influence and our pecuniary power in reference to the missions. Send us the six for our money (£500), and, in good faith, send us the former *four* we asked for.'

Being then in England on his way to Melbourne, to which Circuit he had been appointed by the Conference of 1853, and hearing that Mr. Boyce had applied to the Committee for several young Ministers, the writer wrote Dr. Hoole, offering to go with the party to New South Wales. This offer was readily accepted; accordingly, early in February, 1854, Messrs. Vanderkiste, Mack, Kelynack, Curnow, Angwin, Abel, and Gale, with Mr. and Mrs. Bickford, set sail, and, by the good providence of God, safely landed on the 23rd of May, in Sydney.

From this time the country rapidly opened up for enterprises of every description. The population increased by a continuous stream of immigration; and townships and settlements were formed in every part of the colony. The leading men of our Church seized the *golden* opportunity, and by increasing the number of Ministers, sanctuaries, and schools, secured large accessions of the people to the ranks of Methodism. The Revs. W. A. Quick, W. Clark, G. Hurst, G. Martin, J. W. Dowson, and W. Hessell, came to the brethren's help from England. Mr. Hessell did not labour long. His ministry, however, in the York Street Circuit was of a high order, and his name is deservedly held in mournful and loving remembrance. He died at Clifton, Bristol, in 1862, declaring with his last breath that he 'died in the true faith of evangelical Arminianism.'

The year 1864 witnessed the celebration of the jubilee of the Wesleyan Mission in New South Wales. After a sumptuous breakfast meeting, held in the Great Hall in York Street, which had been generously provided by the ladies of the Sydney congregations, a public devotional meeting was held under the presidency of Mr. Thomas Bowden, the surviving son of Mr. Thomas Bowden, who, with Mr. Hosking, wrote the Committee for a Missionary in 1814. The reminiscences of the chairman, the Rev. R. Mansfield, and the Hon. G. Allen, M.L.C., son-in-law of the first Mr. Bowden, were full of heroic detail and surpassing interest. Besides these, Messrs. John Dawson, John Caldwell, T. Cowlishaw, T. P. Reeve, Joseph Wearne, W. Byrnes, John Graham, T. Barker, Alderman Murphy, L. Moore, Sir George Wigram Allen, Doctors Moffat and O'Reilly, and several other gentlemen, including all the Wesleyan Ministers in and about Sydney, took some part in this never to be forgotten demonstration. £4,000 were promised at this meeting for the Jubilee Fund. Special religious services were subsequently held throughout the colony, and a generous response was welcomed of about £12,000 as a memorial to the Lord for His goodness.

There are both *red* and *black* letter days in our Australian history. To the latter belongs the year 1866, when the melancholy intelligence reached us of the loss, on the 11th of January, of the steamship *London*, in the Bay of Biscay, on board of which were Mr. and Mrs. Draper, the Rev. Dr. Woolley, and between two and three hundred passengers. Mr. Draper was, not only a colonist, but pre-eminently an *Australian* colonist. 'These fair lands,' he would often say, 'God has given to us; He intends them to be inhabited and

developed by a prosperous and numerous people.' His visit to England, after thirty years' absence, had been to him a great satisfaction; and he was returning to his beloved work, full of heart and hope. In a letter to the writer, dated the 25th of October, 1865, he says: 'We have now completed the principal part of our journeying, having travelled about 4,000 miles since we landed in Liverpool. We have had a fine time of it in England, Scotland, Ireland, Wales, Belgium, and France. The brethren and friends have treated us very kindly. We have enjoyed great hospitalities, and have most pleasing reminiscences to influence our future. I have preached most Sundays somewhere, and have a few engagements on hand. At the Conference, I learnt that the Australian Connexion must attend to its own affairs, regarding itself as responsible to Christ alone. The British Conference has too much to do with its home work to consider anything relating to us.

'We are thinking seriously of our return. I expect we shall leave Plymouth in the *London* ss. about the 3rd January, so as to be in time to take a Circuit if the Conference should have given us one. I daresay some place will be found for us.'

Mr. and Mrs. Draper joined the ship at Plymouth on Friday, January 5th, when the voyage was commenced. Nothing extraordinary happened until the evening of the 10th, when the captain, on account of 'stress of weather,' determined on returning to Plymouth. In *wearing* the ship, as we have understood, and when in one of those dreadful cross seas so common in the Bay of Biscay, 'a mountain of water' fell suddenly on her waist, and disabled her for any further resistance. She went down stern fore-

most, and with the exception of nineteen persons who had previously taken to the boats, carried with her, in her last plunge, between two and three hundred souls to the bottom of the sea.

All through this terrible catastrophe *Mr. Draper did his duty.* For twenty-four hours he was incessantly employed in counselling troubled souls. He was among the frightened passengers as an 'angel of mercy,' encouraging them to hope in Christ alone; and ready to *pilot* their spirits 'through the dreadful shade' of death to the haven of light and peace. A harvest of awakened and saved souls, it may be fervently hoped, was gathered by this faithful servant of God in this, the last great and affecting effort of his life. Such an example of moral heroism, exhibited in the midst of the 'strong crying and tears' of his doomed fellow-passengers, can never be forgotten, nor cease to be extolled, by the Churches of Great Britain and of Australasia.

The internal organisation of the Methodist Church in New South Wales is well adapted for preserving and extending its ordinances and ministrations throughout the colony. The first and most important of its institutions is 'The Church Sustentation and Extension Society,' which seeks to stimulate and combine, on a larger and more systematic scale, the efforts of the Wesleyan-Methodist Church in New South Wales, to establish and extend the ordinances of God for the spread of Scriptural holiness throughout the land.' The 'Church Loan Fund' is also an important institution. Its objects are 'to encourage the liquidation of the existing debts on churches, parsonages, and school-buildings, and to render assistance in future erections by loans without interest.' The 'Book Committee' has a depôt in Sydney, which has attained an influen-

STEAMSHIP 'LONDON' IN THE BAY OF BISCAY, JANUARY 11, 1866.

REV. DANIEL JAMES DRAPER. MRS. DRAPER.

tial position. There is now a *weekly* paper, called the *Christian Advocate,* which has a fair circulation.

The important work of public education has been largely shared in by the Methodist Church in this colony. For many years day-schools have been connected with the Circuits, and large sums of money have been raised for the erection of school buildings. But there are indications of a change of opinion in regard to the continuance of denominational schools, which are likely to be superseded by the substitution of a comprehensive system of national education. Higher education has also been provided for the sons of the wealthier members of our Church. The Newington College, about twelve miles from Sydney, is about to give place to the Stanmore College, which is in course of erection. At the Newington College a sound commercial and classical training is given to some hundreds of youths, and several young men have been prepared there for the colonial ministry and for the mission work in the South Seas.

Upon the subject of INTEMPERANCE two important resolutions have been published in the *Minutes*:—

'The Conference regards intemperance as amongst the most serious moral and social evils now prevalent, and urges the Methodist people to discountenance those customs of society which foster this vice, and to promote all legislative measures which aim at the restraint or extinction of the liquor traffic. Whilst asserting the Methodist Church to be itself a temperance society the Conference cordially recognises the services rendered to public morals and to religion by independent temperance and total abstinence societies.

'The Conference sanctions the formation of Bands

of Hope in connection with Sunday-schools and under the supervision of the Ministers of the Circuit and the local Sunday-school teachers' meetings, and directs that the number of such Bands of Hope shall be annually reported to the Conference.'

The Methodist body in New South Wales is strongly conservative. It is but simple justice to record this fact. The people of this great province have shown no ambition to be the first in the race of adventure into unknown paths of speculative changes. The connexional usages, the established funds, the conditions of membership, and the acknowledged doctrinal standards of belief and discipline are held to be good and right. And to the credit of the Ministers it should be said, that, whilst they have been sometimes in an honourable minority, they have, nevertheless, wisely accepted certain changes in administration as inevitable.

The statistical returns presented to the Sydney Conference of 1878 were as follow: 68 Circuits, 262 churches, 341 other preaching places, 89 Ministers, 19 day-school teachers, 1,757 Sabbath-school teachers, 282 local-preachers, 317 Class-leaders, 5,283 members, 460 on trial for membership, 110 catechumens, 224 Sabbath-schools, 14,415 Sabbath scholars, 7 day-schools, 1,031 day scholars, 40,829 attendants on public worship.

The Wesleyan Church in this colony has ranked as a part of the 'Ecclesiastical Establishment' for many years, and has received from £1,500 to £1,800 from the government in aid of Ministers' stipends. The amount, however, is not appropriated by any Minister to the increase of his own salary, but is drawn and paid by the Chairman of the Sydney District to the treasurers of 'the Church Sustentation and Extension

Society' to assist the poorer Circuits. In a few years this pittance from the government will cease.

The ANGLICAN or EPISCOPALIAN CHURCH is the largest and most influential of the Protestant denominations in the colony. Its first representative was the Rev. Mr. Johnson, who, after many discouragements, and even bitter persecution, succeeded in erecting a small church in Sydney. He gathered a congregation composed of settlers and convicts. The building was subsequently burnt down, it is commonly said, by the convicts, in revenge for being compelled by the governor to attend the services. Mr. Johnson, under the influence of disgust and discouragement, soon abandoned his post and left the people to their fate.

The next appointment was more fortunate. The Rev. Samuel Marsden, an earnest Yorkshire Christian, was sent out by the government as Chaplain of New South Wales. Mr. Cowper, afterwards Archdeacon Cowper, came to Mr. Marsden's help. It may be said Episcopalianism was founded in the colony in 1794, that being the year of Mr. Marsden's arrival. From that time onward, there have been numerous 'watchmen' upon the walls of this Zion, who 'have not held their peace day nor night,' and to their untiring labours, under God, much of the progress of religion and morals in the colony must be attributed.

There is, beyond all doubt, a glorious mission before this branch of Christ's Church if the Bishops and Ministers adhere resolutely to the principles and practices of the Protestant Reformed Church from which they spring. This body is untrammelled by the state, has a written constitution, and elects its own Bishops without any control from either the Crown or the government of England. It is, therefore, free to work

as it will, to support and increase the number of its Ministers, and establish, wherever there is an opening, the ordinances of the Church, according to its own idea, *provided it is genuinely Protestant.*

In the *Statistical Register* this Church is recognised as one of the branches of the 'Ecclesiastical Establishment' of the colony. It receives annually from the Consolidated Revenue and Church and Schools Estates, £13,874 9s. 5d. But, in 1862, an act was passed for the abolition of all state aid to religion; and, in a few years, when the present stipendiaries shall have died out or removed from the colony, state aid will be extinct. New South Wales has followed, although slowly, in the wake of the younger colonies in throwing the entire support of religion upon those who are its professed advocates and friends. Perfect religious freedom, with equal social status and legal recognition, are now the law and fact of the ecclesiastical *régime* of this, the oldest of the Australian colonies.

The founder of the PRESBYTERIAN CHURCH, it must be conceded, was the Rev. Dr. Lang. He landed in Sydney in 1823, as an *Australian* 'Elijah,' and entered upon his work as only an heroic Scot could do. Besides establishing Presbyterianism and planting Ministers in many places, he fought the battle of religious freedom for thirteen years, and won the day. Thus, like the venerable and determined Egerton Ryerson, D.D., of the Methodist Church in the Dominion of Canada, who was for many years involved in a similar contest, this sturdy champion of the principle of the perfect equality before God and governments of all sections of the ONE redeemed Church, never slacked his hand, night nor day, until victory crowned the struggle in favour of what was right and just. With governments,

or parliaments, or even with the Earl Grey of a former period, or with the dangers and perils of sea voyages over the Pacific and Atlantic Oceans, or with any other difficulty or foe, Dr. Lang was sure to come to the front, more frequently as assailant than on the defence, and he never quailed nor feared. He, too, was one of the most generous-hearted and philanthropic of men. When Australia opened before the British people as a heaven-sent outlet for the surplus population, Dr. Lang was one of the very first to visit England and Scotland for conducting the emigrant people to the 'Canaan' of the south. And in the parliament he has asserted many a sound principle of legislation and morals, creditable alike to his convictions and to the Church of which he was the foremost representative.

The Presbyterian is another section of the 'Ecclesiastical Establishment,' and has an annual grant from the Consolidated Revenue and Church and Schools' Estate of nearly £2,200. Such, however, is the wealth of the Presbyterians in the colony, that when this grant shall cease, there will be no difficulty whatever in the support of the Church.

The INDEPENDENTS had as their first Minister the Rev. W. Jarrett, who arrived in Sydney in 1840. The Rev. Dr. Ross followed, and the cause was then established. The latter became the leading Minister of this body for a number of years, and his influence every way was for the good of the colony. At the present time, the Independents are a strong and progressive Church. They have never received, in any form, aid from the state, either for ecclesiastical or educational objects. Thus have they continued true to the crucial principles upon which they started in

the older country of England some centuries ago. Their Ministry is of a highly evangelical type, embracing all the points of belief as held by orthodox Churches. Pitt Street Congregation, in Sydney, is probably one of the largest and most wealthy in the southern hemisphere.

The Rev. John Saunders was the first Minister of the BAPTIST DENOMINATION. He came to the colony about 1844, and laboured with much credit and usefulness for some years. Since then nearly twenty ministers have gone to New South Wales, and remained for longer or shorter periods. The Baptists are a much respected body of Christians, and are doing all the good they can within their means.

The PRIMITIVE METHODISTS commenced their labours in Sydney in 1845. Their first appointed Minister was the Rev. Mr. Wilson. This section of the New South Wales Church is doing an excellent work, and has gathered many congregations.

The UNITED METHODIST FREE CHURCH is also represented in Sydney and in a few other places in the country. But the number of adherents is small and uninfluential as compared with some other evangelical agencies.

There are also several smaller Protestant sects of English, German, and American origin.

The Rev. Joseph Therry was the first ROMAN CATHOLIC MINISTER who settled in the colony; and the foundation stone of his church was laid in Hyde Park, in November, 1821, by the then governor. The Roman Catholic Church ranks as part of the 'Ecclesiastical Establishment;' and it received as such in 1875, from sources before-named, £8,580 13s. It has an archbishop and five other bishops, who constitute a powerful governing body. It cannot be

truthfully said that they seek to proselytise from the Protestant denominations, although they jealously guard their own adherents from molestation or apostasy from their faith.

ECCLESIASTICAL RETURNS, JANUARY 1ST, 1876.

	Ministers.	Churches.	Sittings.	Attendants.
Episcopalians . .	190	344	57,281	57,925
Roman Catholics . .	156	222	32,277	56,332
Wesleyan Methodists .	84	241	35,731	30,068
Presbyterians . .	79	140	23,703	18,598
Independents . .	35	50	12,320	7,158
Baptists . . .	18	21	4,360	2,945
Primitive Methodists .	18	49	8,500	7,650
Sundry Protestant Sects	21	22	3,710	2,704
Totals . .	601	1,089	177,882	183,380

There is a feeling akin to passion for Sabbath-school work in New South Wales. Probably in no colony of the empire is it more commendably shown than there. And this remark applies to all the Churches alike, in proportion to their numerical strength and resources. This is a healthy sign, and is an omen for good all round. The work of teaching, too, is not left to pious but inexperienced and youthful persons; individuals of middle age, of known religious character and intelligence, are engaged from Sabbath to Sabbath at this post of duty. The senior or Bible-classes are thus properly officered, and decorum is secured. Libraries, consisting of tens of thousands of volumes, are at the weekly service of the teachers and scholars; and thus a pure and instructive literature is being circulated in the homes of the people.

SABBATH-SCHOOLS' RETURNS, JANUARY 1ST, 1876.

	Schools.	Teachers.	Children.	Attendants.
Episcopalian . .	317	2,264	25,756	19,135
Roman Catholic . .	240	951	14,992	11,912
Wesleyan Methodist .	223	1,695	14,100	10,692
Presbyterian . .	116	738	6,666	5,099
Independents . .	44	506	5,113	3,652
Primitive Methodists .	40	326	2,900	2,400
Baptists . . .	18	130	1,182	846
Sundry other Sects .	14	121	969	732
Totals . .	1,012	6,731	71,678	54,468

SECULAR EDUCATION, as distinguished from religious instruction in Sabbath-schools, is imparted in both public and private schools. The former have 461 schools, 796 teachers, and 58,811 scholars; the latter have 989 schools, and 18,427 scholars. There are also 62 schools of art in different parts of the colony, having 71,628 volumes in free libraries. There is in Sydney a university, a museum, and an academy of art. Thus, in part by the government, but mostly by the higher families and well-to-do persons, a generous provision of intellectual and scientific knowledge has been provided for all who choose to advance themselves in general respectability and political position.

No account of New South Wales could be complete which omitted to mention its capital, Sydney, which, for certain reasons, must take priority over all the other cities of Australia. To a stranger sailing up from the south or east, or coming from the north, towards the Heads of Port Jackson, the appearance is strikingly grand. The Heads are bold and perpen-

dicular. The feeling, on seeing them for the first time, must be one of surprise and delight at the wonderful mechanism displayed by the great Creator in forming this commodious and safe inlet from the surge and roll of the Southern Sea. Thoroughly to catch the inspiration of the romantic and ever varying scene of Port Jackson Harbour, with its smaller bays, numerous islets, and miles upon miles of cheering landscapes, the observer should be on the deck of a gallant ship, under stretch of sail, dashing through the Heads, and ploughing her way amidst steam vessels, merchantmen, and craft of every description, to the quiet of Sydney Cove or to the bustle of Darling Harbour. Once to realise this scene is never to forget it.

Every heart should swell with grateful emotions to the God of Providence, Who has provided such a country as Australia for the English people, and that its oldest province has a harbour of unsurpassed beauty and extent; available for the shipping of every nation, and a welcome refuge for the tempest-tossed mariner from every ocean of the globe.

Sydney stands at the head of this splendid harbour. There are pretty coves and miniature harbours both far and near, whilst the population has spread over intermediate and surrounding hill and dale, meeting those lines of water, and causing a most picturesque effect.

The total area of Sydney is estimated at 2,000 acres. It has 120 miles of streets, 14,600 houses, and a population, including the suburbs, of 120,000. The city is healthy; the people live cheaply, and generally reach a good old age.

The selection of this particular spot as the first settlement in New South Wales is well recorded by Captain Collins, in his history, published in 1798.

'The governor,' he says, 'set off on Monday, the 21st of January, 1798, accompanied by Captain Hunter, Captain Collins, the master of the *Sirius*, with a small party of marines for their protection; the whole being embarked in three open boats. The coast, as the boats drew near to Port Jackson, wore so unfavourable an appearance that Governor Philips' expectations reached no farther than to find what Captain Cook, as he passed by, thought might be found—shelter for a boat. In this conjecture, however, he was most agreeably disappointed, by finding, not only shelter for a boat, but a harbour capable of affording security to a much larger fleet than would probably ever seek for shelter or security in it. In one of the coves of this noble and capacious harbour, equal, if not superior, to any yet known in the world, it was determined to fix the settlement.

'The spot chosen by the governor was at the head of the cove, near the run of fresh water, which stole silently along through a very thick wood, the stillness of which had then, for the first time since the creation, been interrupted by the rude sound of the labourer's axe and the downfall of its ancient inhabitants; a stillness and tranquility which, from that day, were to give place to the voice of labour, the confusion of camps and towns, and the busy hum of its new possessors.'

The number of persons who landed upon this historic spot was 1,030. On the east side of the cove, a portable canvas house was erected for Governor Philips, which, in compliment to Lord Sydney, then principal Secretary of State for the Home Department, was called Sydney. It is situate in 33° 51′ south latitude, and 151° 11′ east longitude.

The principal shipping port after Sydney is New-

castle, which is seventy-five miles distant and due north. It is situate on the south bank of the Hunter River. The coal raised in the neighbourhood in 1875 was 1,074,819 tons, valued at £680,575. It is believed that the seams now operated upon will produce at the same rate for the next 512 years. Nearly all the produce of the Hunter River district is conveyed to Newcastle for shipment. The population, including seamen, is 18,665. The entrance to the harbour is somewhat difficult, especially in stormy weather. The lighthouse, however, is a great help to mariners, having a fixed light visible at a distance of seventeen miles. It is situate in 32° 55′ south latitude and 151° 50′ 20″ east longitude.

TABULAR STATEMENT OF THE PRINCIPAL TOWNS, TOWNSHIPS, OR DISTRICTS.

Town or District.	Population.	Rateable Property.	Distant from Sydney.
Maitland . . .	12,364	£125,000	93 miles N.
Bathurst . . .	16,826	486,558	122 „ W.
Goulburn . . .	13 756	234,614	130 „ S.W.
Albury . . .	9,175	180,000	351 „ S.W.
Armidale . . .	9,760	110,000	313 „ N.
Braidwood . .	11,629	—	186 „ S S.W.
Bourke . . .	2,000	—	576 „ N.W.
Deniliquin . .	2,715	112,257	488 „ S.W.
Forbes . . .	4,000	115,500	240 „ W.
Grafton . . .	15,000	175,320	450 „ N.E.
Kiama . . .	7,500	291,436	90 „ S.
Liverpool . .	3,504	—	22 „ S.
Morpeth . . .	3,500	88,284	95 „ N.
Mudgee . . .	2,000	264,360	153 „ N.W.
Orange . . .	7,600	253,510	154 „ W.
Parramatta . .	11,500	235,000	14 „ W.
Queenbeyan . .	4,662	—	195 „ S.W.
Richmond . .	3,084	84,205	38 „ N.W.
Singleton . . .	8,000	92,800	123 „ N.W.
Tamworth . .	7,500	—	251 „ N.
Tenterfield . .	2,357	—	314 „ N.
Ulladulla . . .	2,200	238,447	150 „ S.

TABULAR STATEMENT OF THE PRINCIPAL TOWNS, ETC.—*continued.*

Town or District.	Population.	Rateable Property.	Distant from Sydney.
Wagga Wagga . .	7,000	£290,000	315 miles S.W.
Wellington . .	5,942	—	198 „ N.W.
Windsor . . .	1,732	68,994	35 „ N.W.
Yass	6,600	—	180 „ S.W.
Young . . .	8,500	—	250 „ S.W.

N.B.—There are over 300 towns and townships in all, in different parts of the colony.

The rainfall in New South Wales varies according to the configuration of the ranges and highlands, and the distances of localities from the sea-coast. For example, Sydney and Newcastle may have, say, an average of 46 inches in the year; Eden, 26 inches; Kiandra, 60 inches; Currajong, 65 inches; Bathurst, 23 inches; Mudgee, even less; Dubbo, 15 inches; and Fort Bourke, 7 inches.

RANKIN, in his *Dominion of Australia,* says: 'The bolder the coast the less chance of rain for a low interior; but if the inland country is also a tract of highlands, particularly if it overtops the coast ranges, then its rainfall may be equal to that upon the sea-board. The Clarence River receives about 40 inches, and the New England highlands, notwithstanding that ranges 2,000 feet or upwards interrupt the south and south-east breezes, which bear their rainfalls, of upwards of 30 inches; for the district is of 3,000 feet elevation, and is within 100 miles of the sea. Drained by these elevations, however, the currents of air sweep inland, compressed like a sponge of their waters, unable to assist the feeble Darling tributaries to continue their courses to a junction.'

It has been estimated that there are 15,000,000 of

acres of wheat-land in New South Wales awaiting purchase or lease. Indeed, there appears to be scarcely a limit to the growing of wheat but that which the rainfall imposes. An average fall of 20 inches probably would be sufficient for raising large crops.

The number of acres under cultivation may be estimated at 452,500. There have been 'granted and sold to the 31st December, 1875,' 19,249,658 acres, for which the government has received £10,235,776. The total income of land sales for 1877 amounted to £2,841,203, showing an increase of £427,128 upon that of the preceding year. In 1876, as interest on land conditionally purchased, there was paid to the government £99,329; pastoral occupation, £222,092; mining occupation, £13,206; and miscellaneous land receipts, £24,298. There are still remaining between 50,000,000 and 60,000,000 acres unoccupied and open for settlement, by lease or purchase, on accommodating terms.

The latest returns of stock are: horses, 357,696; cattle, 3,134,086; sheep, 24,382,536; pigs, 199,950.

There are of railways, completed and in course of construction, between 700 and 800 miles; and nearly 10,000 miles of telegraph lines already erected or contracted for.

There are at present from twenty to twenty-five gold-fields, mostly worked by companies, the working miner being provided with a weekly wage for the support of his family.

There are many rivers, which contribute essentially to the fertility of the soil and to the modification of the atmosphere. This is even true of the districts of New England, Deniliquin, and Albury. Whatever can be grown in England can be grown in New South

Wales; such as wheat, maize, barley, and potatoes. All the fruits also; besides which, in New South Wales are grown oranges, lemons, bananas, figs, pine-apples, and the sugar-cane, without any trouble. The export trade in fruit is a source of considerable income to numerous families.

Wool, coal, copper, tin, and iron are permanent sources of wealth to the squatter, the miner, and the merchant.

The EXPLORATION of New South Wales, and of immense tracts of country north, west, and south of it, may be dated from 1823, when Captain Sturt traced the Macquarie River to its junction with the magnificent Darling, which he followed to Fort Bourke. In 1824 he traced the Murrumbidgee River to the Murray. Major Mitchell was engaged in the work of exploration from 1831 to 1836. He opened up an enormous territory to the north of New South Wales, and also to the west as far as what is now known as Victoria. But the name of Leichhardt is imperishably interwoven with the noblest daring of Australian exploration. In 1844, he started on his first expedition from Sydney, and proceeded in a north-westerly direction, until, after months of peril and privation, he and his intrepid party succeeded in reaching Port Essington, in 132° east longitude, and 10° south latitude, when he returned by sea through Torres Straits. In 1847, he started on a second expedition from Moreton Bay, accompanied by six whites and two blacks, intending to cross the continent from its eastern to its western shore. In this attempt he perished; but no one has ever known 'how' or 'where,' although several expeditions have gone in quest of information to clear away the torture of feeling this dreadful uncertainty has occasioned; his comrades,

it may be feared, shared the fate of their brave commander.

Since the lamented Leichhardt's sad fate, Landsborough, Walker, Hann, and others, have explored, either from Sydney or Brisbane, into the far north. But it must not be forgotten that to the pioneer squatters we are mainly indebted for the discovery of millions of acres which have proved to be a very Goshen for flocks and herds.

The POLITICAL CONSTITUTION may be briefly described. The Queen of England is the head of the State. The Parliament consists of a Legislative Council and a House of Assembly. Seventy-two members elected by the people form the assembly, which may remain in session for five years. The council consists of thirty-one members, who are nominated for life by the governor in council. The government consists of seven members, who are also the executive council. But to carry on the public business, the government must have the confidence of the assembly, and have a majority at its back. There is no religious or property qualification for a seat in the assembly. Every free man, or natural born or naturalised subject of Her Majesty, twenty-one years of age and resident five years in the colony, solvent, and free from the taint of crime, is eligible, and if elected, may rise to the highest offices of State.

Electors must be of the full age of twenty-one years, being natural born or being naturalised subjects. They must have resided in the colony for three years; and to be entitled to vote at any election for the electoral district in respect of which they shall be so qualified, must have resided six months in the electorate, or must own a freehold estate of the annual value of £10. The

disqualified persons are criminals, paupers, the insane, soldiers, and police. The ballot is in full operation, and in many ways has proved a boon.

FREE emigration, as in the case of South Australia, Queensland, and New Zealand, is not the law in New South Wales; the principle of ASSISTED passages only obtains. Mechanics, miners, domestic servants, farmers, vine-dressers, and labourers suitable for country pursuits may be thus sent.

In all good faith, advantages of a very substantial character are held out to the intelligent, industrious, and well-behaved of the middle classes of this country to emigrate to New South Wales. There is 'yet room' for tens of thousands of the British people; who, in God's providence, may, in a few years, secure by their industry for themselves and their families prosperous and happy homes. Socially, as well as ecclesiastically, there is a 'fair field and no favour;' and there never can be any barrier to any man rising in position and comfort but that which improvidence or indolence put in the way.

BRISBANE, QUEENSLAND.

CHAPTER III.

QUEENSLAND.

[*Area*, 678,000 *square miles, or* 433,920,000 *acres. Population*, 187,100. *Revenue*, £1,263,268. *Expenditure*, £1,533,702. *Public Debt*, £6,948,586. *Imports*, £3,126,559. *Exports*, £3,875,581.]

THERE is sufficient reason for passing over the earlier history of the MORETON BAY DISTRICT—its name when a part of New South Wales—our account beginning with 1842; whilst the independence of the colony was not proclaimed until 1859. It was a happy thought to name it QUEENSLAND, in honour of the most queenly of English sovereigns, and as an expression of the heartfelt loyalty of the brave settlers to the throne and constitution of Old England.

Queensland is an immense territory; bounded on the north by Torres Straits, on the west by the 141st meridian of longitude, from the 29th to the 26th parallel of latitude, and from thence by the 138th meridian of longitude to the Gulf of Carpentaria in the north. On the south it is bounded by New South Wales, and on the east by the Pacific Ocean. The length of the territory from north to south is 1,300 miles, the breadth 800, and the coast-line about 2,550.

The rapid increase of the population is surprising. Starting with 1842, the period when the country was

thrown open to free settlers, its progress has been highly satisfactory. Four years later the population numbered 2,257. In 1851, 8,575; in 1856, 18,082; in 1861, 34,367; in 1862, 45,077; in 1864, 74,036; in 1869, 109,897; in 1873, 146,690; in 1875, 172,402; and in 1877, 187,100. The aborigines are fast disappearing.

The first governor of Queensland was Sir G. F. Bowen.

In the true spirit of Christian enterprise and of duty to God, the Wesleyan Missionary Committee requested one of its superannuated Ministers, the Rev. George Poole, formerly a Missionary in the West Indies, to take the oversight of the infant cause at Moreton Bay. A total failure of health, accompanied by mental disease, however, soon set this arrangement aside. The Revs. W. Moore and John Watsford, probably in 1849 and 1850, or 1851, laid the foundation of what has since proved a *living* 'branch' of the Church of Christ. But in 1852, the General Superintendent, the Rev. W. B. Boyce, sent the Rev. J. G. Millard to the Queensland Mission, who remained three years, and whose earnest ministry was much blessed.

In 1853, the Rev. N. Turner, having become a supernumerary Minister after thirty years of zealous service in the South Sea Mission, New South Wales, and Tasmania, went to reside at Brisbane. Mr. Millard hailed the venerable man's arrival, and gave him and Mrs. Turner a hearty welcome. A more opportune or suitable arrangement for the good of the cause or for the help of the resident Minister could hardly have been made. He died in 1864 in the full triumph of faith. The high moral worth and earnest service of such a man are a precious legacy to the Australasian Connexion.

At the Sydney Conference in 1855, the Rev. W. J. Killick Piddington was appointed to Brisbane, and 'one was to be sent' as his colleague. In the returns presented to the Conference it was reported that 13¾ acres of land had been obtained for church, school, parsonage, and burial purposes. A parsonage had been erected, and three places for Divine worship had been opened. There were 1 Sunday-school, 6 teachers, 120 Sabbath scholars, 61 members, and 600 attendants at Sabbath services.

In 1865, Mr. Piddington, having received a re-appointment to Queensland, became Chairman of the District. Three months after his arrival in his 'diocese,' on the 12th of July he wrote to the Rev. W. B. Boyce, then one of the Missionary Secretaries in London, on the pressing spiritual needs of the Queensland population. For clearness of insight, for broad and generous sympathies, and for a commendable concern for the honour of his Church, it may challenge comparison with any letters of the kind ever penned to the Committee by any of their perplexed and burdened chairmen, either in the foreign or colonial field. It is the commonest duty to Mr. Piddington to give his letter in full, so that it may be hereafter known how much it was in his heart to do for the best interests of the colony:

'This colony has made extraordinary progress during the interval of my absence. I am sorry to say that Methodism has not advanced proportionately. In many important respects we are being left behind. We have difficulties to contend with here far greater than those which opposed our work in the other colonies. Since "separation" there has been no State aid in this colony. We cannot even get a grant of land for any

of our purposes. The Minister of Lands evinces great reluctance to give us titles for land granted under the old *régime*. I need not say, the other colonies give us no help. We cannot get a young minister for our work, unless we send your Committee the money for his passage. All that we need for ministers, churches, parsonages, Connexional Funds, etc., has to be begged from our own adherents; none of whom, I am sorry to say, are wealthy. The preachers have to subsist upon small allowances, and live in comparatively poor houses, for we have but one parsonage (Brisbane) in this colony. The other Churches (their name is "legion") are very active; and, aided as most of them are from home, they give us plenty to do to keep abreast of them. Your knowledge of colonial Methodism and its difficulties will suggest to you that we have no easy task in trying to get for Methodism the place and power it ought to have in this land.

'The country is progressing at railway speed. Thousands are annually reaching us from Europe and the other colonies. Its rich and various resources are being developed; and I make no doubt but that Queensland will become, ere many years have passed, next to Victoria, the finest of the Australian colonies. It is of the highest importance to our work that we take energetic steps for its consolidation and extension at once. The present opportunity lost, we can never take anything like first rank. But how, under the circumstances to which I have adverted, are we possibly able to take such steps? The case is utterly hopeless, unless we have extraneous help. Our recently formed Home Missionary Fund Committee have decided upon applying to the Committee in London for a grant of, say, £1,000 from the Jubilee Fund for the extension of

Methodism in the colony of Queensland. We are going to make a great effort to raise £1,000 here to form a Loan Fund, similar to your ten per cent. scheme in Sydney. We intend the income of the Home Mission Fund to aid the men sent into the new fields, and the Loan Fund will assist the people to get up the new places of worship.

'I hope you will be able to give our request your support. You can imagine our difficulties. How could New South Wales or Victoria have done without aid from the Parent Society or Parliament? Our emigrants cannot help us for some years. They will be lost to Methodism if we do not follow them into the interior and coast townships. The Churches that rival us receive help from home both in money and men. Will not our fathers and brethren help us? Has not this British colony claims equal to those of Italy, Jamaica, or Godaver? Any help that you can give us will ultimately be repaid. Queensland will yet furnish men, and money too, for the furtherance of the Gospel in these seas. Do then, as you were wont to do, plead the cause of the weak and needy.'

On the 18th August, Mr. Piddington wrote to the Missionary Secretaries, informing them that the Committee had met and had passed the following resolution:

'Resolved, that in view of our inability to meet the numerous, pressing, and constantly increasing demands made upon us for the supply of Christian ordinances, the erection of churches, parsonages, and schools in various parts of this colony, an earnest appeal be made to the Missionary Committee in London, for a grant of, say, £1,000, from its Jubilee, or other Funds, in aid of our newly formed Loan Fund.'

The Australasian Conference of 1868 authorised and recommended that public collections should be made in the Circuits in aid of the Queensland cause. In many instances, the response was highly gratifying, the congregations showing, by their generous liberality, that colonial boundaries were no bar to the going forth of a prompt sympathy for their brethren across the northern border. This help was most gratefully received and acknowledged.

During his *first* Presidential year, 1868, the writer received two letters from the Rev. Isaac Harding, who had succeeded to the Chairmanship of the Queensland District. As no financial help from the Missionary Committee had yet reached the Chairman, Mr. Harding brought the whole case before his own President, who was then in charge of the Geelong Circuit, Victoria. Mr. Harding's letters were in due course forwarded to the Committee, Mr. Bickford sending to them a most urgent appeal for a Grant of £500 per annum for ten years.

The appeal, in part, was successful. A monetary Grant was made in order to form the nucleus of a Home Mission Society, whose one object was to be to extend and establish the ordinances of Divine Worship throughout the land. And never was there a more just or proper appropriation from the Funds of the Parent Society than that for enabling the Queensland Ministers to follow the immigrant population to the northern and western portions of that vast country, and plant in the midst of those moral deserts the 'Tree of Life.' Without the ordinances, which the seasonable help of the Committee enabled the Ministers to supply, many of those 'strangers in a strange land' would have been 'like sheep without a shepherd.'

In addition to monetary aid there has been sent out valuable ministerial help. Brethren from England, with those sent from New South Wales and Victoria, have gone far in providing for the spiritual oversight of the Methodist immigrants now settled in various parts of the colony.

An *Amended* Constitution for working 'The Queensland Wesleyan Home Mission Society' was adopted by the Conference held in Sydney, in 1875. The objects of the Society were set forth as embracing the sustentation of Ministers in Circuits where their full support could not be obtained; the aiding in the erection of parsonages and the liquidation of debt on Methodist property; the assisting in furnishing parsonages for married Ministers; and defraying the necessary expenses incurred in the official and Connexional working of the Wesleyan-Methodist Church in Queensland. The Committee of the Society was specially charged to 'seek information respecting localities in which there was no Gospel ministry,' and to 'recommend the appointment of Ministers, where desirable and prudent.'

The 'Loan Fund' was to be formed of such sums as might be voted by the 'Home Mission Society,' and 'by donations and bequests of persons desirous of promoting the cause of Evangelical and Protestant Christianity.' The objects were the liquidation of existing debts of Methodist churches and parsonages, and to render assistance to new erections by loans without interest.

The Statistical Returns presented to the Sydney Conference of 1878 for Queensland were: Ministers, 17; Circuits, 15; churches, 48; other preaching places, 40; Sabbath-school teachers, 345; local preachers, 69; Class-leaders, 45; members, 887; on trial, 88; Sab-

bath-schools, 41 ; Sabbath-school scholars, 3,252; attendants at public worship, 8,161.

The Episcopal Church is well represented in Queensland. It commenced early in the history of the 'Moreton Bay District;' and by the aid of Government grants it did much good work. In 1860, State aid to Religion was abolished. Since that period, this Church has contributed to the planting of Ministers and the building of places of worship in a very praiseworthy manner. The Body is governed by the Brisbane Diocesan Synod, which consists of a Bishop, of all its licensed Ministers, and of Lay representatives, chosen in the several parishes. This Synod is incorporated by Letters Patent under the Religious, Educational, and Charitable Institutions Act of 1861, by the name and style of 'The Corporation of the Synod of the Diocese of Brisbane.' There is also a Diocesan Council or Standing Committee. Provision is made for the nomination and appointment of Ministers to parishes by a Presentation Board, consisting of two Ministers and one layman, giving, at the same time, each parish a voice in the nomination of its incumbent. The machinery of the body is extremely liberal; which must be regarded as the outcome of the voluntaryism of a Church free from all State control and State support.

There are 1 Bishop, 1 Archdeacon, 31 Ministers, and 1 lay-helper. Those of the Ministers appointed before 1860, and who were receiving stipends from government, continue to do so as provided by the Act. The Ipswich incumbent receives £100 per annum; also the Warwick incumbent.

The Presbyterian Church is a powerful and energetic body of Christians, and is exerting a great

influence upon the future of the colony. It has three Presbyteries; respectively at Brisbane, Toowoomba, and Rockhampton. The General Assembly meets in May, and numbers 25 Ministers.

This Church is mainly indebted for the success of its early career to the Rev. Dr. Lang, of Sydney. He it was who set going the stream of emigration to Moreton Bay, and who introduced *Presbyterian* 'Pastors and teachers' there.

The INDEPENDENTS are a small but influential denomination. In the days of its earliest difficulties, it was greatly dependent upon the Pitt Street congregation in Sydney for pecuniary as well as moral support. Much of the liberal policy adopted at the foundation of the colony may be justly ascribed to this Body. There are 14 Ministers of this Church.

The BAPTISTS have 6 Ministers and 12 stations. There are 2 Ministers known as 'Particular' Baptists.

The PRIMITIVE METHODISTS took up Queensland as a Mission Station in 1860. The Rev. W. Colly was the first Minister. He commenced in Brisbane, and succeeded in forming two stations. A Minister has since been appointed to Rockhampton, another to Ipswich, and another at the Gympie gold-fields.

The BIBLE CHRISTIANS commenced in 1866. This excellent body has done but little in Queensland as yet. In the Report for 1876, it is said, 'The past year has been with us one of hard toil and deep anxiety, with a small degree of success.' There is a Minister stationed at Brisbane.

The UNITED FREE METHODISTS have 2 Ministers and a few preaching stations.

The LUTHERAN CHURCH has 9 Ministers, who exercise their gifts among the German population.

The Roman Catholics have Ministers stationed in almost every inhabited part of the colony. No impediment of heat or hardship or distance deters them from following up their people, no matter where located. There is 1 Bishop and 26 Ministers.

Queensland has shown a commendable interest and courage in dealing with the question of public instruction. As early as 1860, being only one year after the Proclamation of the Independence of the Colony, the Legislature passed an Act for making Public Instruction a special Department under the control of a Minister of Education. The system which the Act created was free and secular; but, *out of school hours*, religious instruction might be given to the children by Christian Ministers and other qualified persons.

The Legislature, by its sagacity and promptitude in dealing with the education of the young in an unsectarian and generous manner, effectually prevented the creation of numerous vested interests, which, on some future occasion, when an increased population might require a more comprehensive scheme of national education, would have been embarrassing to its unfettered action. For over eighteen years this beneficent Act has been in force; during which period thousands of native born and emigrant children have received a training in the elements of a sound, practical English education.

In the Statistical Summary of the Board's operations for 1874 and 1875 the following interesting particulars occur:

A Grammar school may be established in any district whose inhabitants subscribe £1,000 for the erection of suitable buildings. The Government supplementing by double the amount. Brisbane, Ipswich, and Toowomba have such schools.

	1874.	1875.
Number of Schools in operation . . .	203	231
„ New Schools opened . . .	43	35
„ Schools closed in previous year .	5	8
„ Applications for New Schools .	58	54
„ New Vested Schools completed .	40	26
Increase of Schools in operation . . .	40	27
Number of Vested Schools in operation .	127	157
„ Non-vested Schools in operation .	36	28
„ Provisional Schools in operation .	40	45
„ Teachers, including Pupil Teachers	590	674
Aggregate Attendance of Scholars . .	29,012	33,643
Average Attendance of Scholars . .	15,045	16,887

The following shows the Expenditure for Public Instruction in 1874 and 1875; for so young a colony it must be considered highly satisfactory.

	1874.	1875.
Parliamentary Vote for Education .	72,000 0 0	87,200 8 7
Local Subscriptions for School Buildings, &c.	3,116 17 6	2,184 1 7
Salaries and Allowances for the Department	4,295 16 11	4,427 4 10
Salaries and Allowances for Teachers	44,606 0 10	55,816 19 4
Buildings, Furniture, and Repairs .	29,085 17 3	19,880 5 2
Total Expenditure of Parliamentary Vote	77,474 2 0	81,135 1 8
Ditto, out of Local Subscriptions .	2,638 8 2	2,084 13 1

A New State Education Act came into operation on the 1st of January, 1876, which provided for the discontinuance of all non-vested schools, and for bringing the whole educational machinery of the colony under another arrangement. In addition to a minister

of the Crown, as the head of the Department, and directly responsible to Parliament, there was appointed a Council of Education. The Act also provided that this great measure, the successful administration of which is so essential to the intellectual and social advancement of a *new* country, should be completely separate from all Religious Denominations *as such*. Indeed, the Parliament has left the moral and religious training of the young to their parents and to the Churches, to work out in their own way, by means of family influences, Sunday-schools, Bible-classes, and pastoral oversight, as their natural and proper duty. Whilst the Parliament, on the other hand, has determined by every means in its power to make public education a wide-spread benefit on the lines of a free, compulsory, and secular basis. The success which has attended the laudable efforts of the Government in the administration of the Act for the benefit of the whole colony is peculiarly gratifying.

Queensland is divided into twelve districts; viz., *Moreton Bay* (including the city of Brisbane and the seat of Government, also the town of Ipswich), which has a population of 66,094; *Darling Downs*, where are thousands of acres of the finest pastoral and arable land, with a population of 6,472. *Burnett and Wide Bay* is an enormously rich district, where the cultivation of the sugar-cane, and mining for gold, coal, and other deposits are carried on. Maryborough is its port. *Port Curtis*, having important gold-fields, copper mines, and payable quarries of marble, is a rich and prosperous district. Rockhampton, situate on the Fitzroy River, is the port. *Leichhardt*, so called after the lamented explorer of that name, having an abundance of water and grass, whilst rich deposits of gold

and copper are being worked. *Maranoa,* which is purely pastoral. *Kennedy,* specially adapted to the growth of the sugar-cane, maize, and cotton. Its chief town is Bowen. *Mitchell,* a dry country, entirely pastoral, and only of recent occupation. It is partially watered by the Barco and Thompson's Rivers. *Burke,* extending to the Gulf of Carpentaria. The electric telegraph passes through this district to the port of Burke Town. *Gregory* is purely pastoral, and not much known. In this district is Cooper's Creek, where the intrepid explorers Burke and Wills died from starvation in 1860. *Cook* contains an area of 16,320,000 acres, situate at the extreme north in Cape York Peninsula, between the Gulf of Carpentaria and the Pacific. The Palmer River gold-fields are about the centre of this immense territory. Tin and coal are also found in this district. *Warrego* lies to the westward of the Maranoa district, and is a fine pastoral country, watered by the Parro and Warrego Rivers.

The number and population of colonial towns may be taken as a fair index to the wealth and prosperity of the country. BRISBANE, being the capital, may be specially noted. It is situate on the Brisbane River; but the sea-way of approach is by Moreton Bay, which is large and easy of navigation. Brisbane is in 27° 23′ 3″ south latitude, and 153° 6′ 15″ east longitude, and about five hundred miles north of Sydney. The population is 26,911, and the rateable property may be estimated at £1,104,100. There is weekly communication with Sydney by steamers; and with the northern ports about once a fortnight. All the institutions of a well organised English city are found in Brisbane.

TABULAR STATEMENT OF THE PRINCIPAL TOWNS AND TOWNSHIPS.

Town or District.	Population.	Rateable Property.	Distance from Brisbane.
Allora	500	£60,925	130 miles S.W.
Beenleigh	3,000	—	23 „ S.
Bowen	1,000	—	725 „ N.W.
Clermont	2,784	30,000	575 „ N.W.
Cooktown	3,000	—	1,050 „ N.W.
Dalby	2,227	138,000	152 „ N.W.
Georgetown	600	—	1,100 „ N.W.
Gilberton	1,127	—	1,050 „ N.W.
Gayndah	671	54,546	20 „ N.W.
Gladstone	1,432	74,444	354 „ N.W.
Gympie	1,000	—	116 „ N.
Ipswich	10,000	334,817	25 „ W.
Mackay	3,813	150,000	625 „ N.W.
Maryborough	8,608	310,000	180 „ N.
Mount Perry	6,000	—	200 „ N.W.
Palmer	9,250	—	1,250 „ N.W.
Ravenswood	750	—	770 „ N.W.
Rockhampton	8,052	410,000	400 „ N.W.
Stanthorpe	3,037	—	180 „ S.
Toowoomba	9,496	193,401	102 „ W.
Townsville	2,685	119,470	570 „ N.W.
Warwick	4,055	213,000	100 „ S.W.
Yengarie	—	—	190 „ N.

There are about 50 towns or townships of less importance.

In a country so extensive as to cover nearly twenty degrees of latitude, the climate must be varied; the eastern coast being well watered, whilst the western interior, beyond the dividing ranges, suffers from drought. The mean temperature may be taken at 69·9°. The highest stood at 105° in January in the shade; the lowest at 35° in August, 1875. Persons who can live in Madeira or Naples can live in any part of Queensland. And as the population becomes less addicted to stimulants and the use of narcotics, so may it be expected that the climate will be less oppressive

even in summer, and the average probability of life greater than at present, although the mortality is so much less than in Great Britain.

The rainfall in Brisbane is probably about 50 inches in the year, and ranges between 25 and 75 inches. At Dalby, on the Darling Downs, about 1,200 feet above the sea-level, it is about 20 to 25 inches. At Springsure, in the county of Denison, and Leichhardt District, not a hundred miles from the sea, it is not quite 20 inches, except in seasons of heavy floods, when it may be considerably more. Rockingham Bay, latitude 18°, received in one year 90 inches. At Mackay, latitude 22°, there are heavy rainfalls, which are favourable to the growth of the sugar-cane and maize.

Severe frosts are occasionally experienced in Queensland. The sugar planters have suffered a good deal from them.

The RETURNS show that 77,345 acres are under cultivation. In the *settled* districts 7,725,474 acres are leased to squatters; and in the *unsettled* districts there are 3,544 runs, containing 150,646,710 acres available as squattages.

The stock is enormous, including 121,497 horses, 1,812,576 cattle, and 7,227,774 sheep.

There are 265 miles of completed railways, and 113 miles in course of construction; 3,956 miles of telegraph lines, and 616 miles being erected.

The population upon the Queensland gold-fields is about 20,000, of whom very many are Chinese. Recently there has been amongst the English people the most determined opposition to the settlement of Chinamen in the colony.

Polynesian labour has been utilised for Queensland.

About 4,300 of the natives were introduced under Government regulations up to 1871 ; of these, 2,700 had at that time fulfilled their term of service, and had been sent back. The legislature has certainly kept faith all round with these strangers from the Pacific. The horrible stories of kidnapping among the islands did not truly apply to this young and honourable colony, but to certain unprincipled white adventurers in Fiji, although Queensland bore most of the blame. But it is now a thing of the past, and may be forgotten.

The POLITICAL CONSTITUTION is, as much as possible, after the English model. There are *three* branches of the Legislature: the *Crown*, represented by the Governor. The *Legislative Council*, consisting of twenty-nine members, and appointed by the Crown for life. It has its own president, who is elected by the members of the council from among themselves. The *House of Assembly*, consisting of forty-five members, who are elected by the constituencies for five years. The Assembly represents forty-three electorates, originates all money bills and grants supplies. It is presided over by a speaker, chosen by and from the Assembly. Manhood suffrage is not the law of the colony; but a voter must 'possess a freehold worth £100, or pay rent for a house or land of not less than £10 per annum, or hold a pastoral license from the Crown, or be in receipt of £100 per annum as a salary, or pay £40 per annum for board and lodging, or £10 for lodging alone. He must be of the age of twenty-one years, be a natural born or naturalised subject of the Queen, and have resided in the colony six months before voting.'

As an encouragement to emigrants, it should be said that the mineral resources of Queensland are

almost fabulous in extent. Gold, copper, tin, coal, &c., &c., are simply awaiting the hand of industry, the further aid of the English capitalist, and reasonable incentives from the government, for astonishing and enriching by their numerous yields the older countries of Europe. And the tens of millions of acres of agricultural and pastoral land, notwithstanding the progress and development already witnessed, are open to the industrious and skilled emigrant from all English-speaking countries on available terms. There is 'much land' to be possessed; hence the AUTHORITIES OF QUEENSLAND have no hesitation in inviting the arrival of 'the strangers and their little ones' to come and dwell in their midst.

WESLEY CHURCH, MELBOURNE.

CHAPTER IV.

VICTORIA.

[*Area*, 88,198 *square miles, or* 58,446,720 *acres. Population*, 840,300. *Revenue*, £4,512,261. *Expenditure*, £4,318,121. *Public Debt*, £17,011,382. *Imports*, £15,705,354. *Exports*, £14,196,487.]

THE history of Victoria, formerly known as Port Philip, is no ordinary tale. Captain Murray discovered Hobson's Bay in February, 1802; and in April, Captain Flinders sailed the good ship *Investigator* up its placid waters. In 1803, a Mr. Grimes, then Surveyor-General of New South Wales, discovered the river Yarra Yarra at the head of the Bay. The city of Melbourne is built on the left bank of this river.

In 1803, the British Government sought to found a second convict establishment in Australia. But Captain Collins, who was the commander of the expedition, in the ship *Calcutta*, reaching the Heads of Port Philip made no attempt to find a better locality, and after three months removed to the banks of the Derwent, founding the colony of Van Diemen's Land. Thus, by the good providence of God, this portion of fair Australia was saved from the presence and taint of convictism.

After the departure of Captain Collins the land was left for many years without an attempt at settle-

ment. At length, in 1834, the Messrs. Henty, of Van Diemen's Land, set up a whaling establishment at Portland Bay, on the south-western coast, and forthwith introduced into that part of the country sheep and cattle. In the same year, a *company* was formed in Hobart Town, called 'The Port Philip Association,' for the colonisation of the PORT PHILIP DISTRICT, as it was then called. John Batman was sent in May, 1835, to report; and he subsequently imported there both sheep and cattle. In August, John Lancy, of the schooner *Enterprise*, went across from Launceston to Port Philip, as the representative of another company, consisting of Mr. John Fawkner and other gentlemen.* Mr. Fawkner went over in the following October. To John Batman and *Johnny* Fawkner—as everybody called the little, old, eccentric, but shrewd and clever man—must be accorded the honour of founding the settlement on the western bank of the Yarra, which has since become an emporium of commerce for the Southern World and the largest city in all Australia.

Melbourne is not 'a thing of beauty,' as is its older sister Sydney; still, it is 'a place of habitation' much to be desired, because of its enormous population for so young a city, its numerous palatial buildings, its amazing enterprise, the high character of most of its statesmen and merchants, the true Christian gene-

* At the Melbourne Conference of 1856 the writer had the honour of conducting the late Rev. John Allen Manton to near the spot where the *Enterprise* was made fast on the Yarra Yarra. Mr. Manton then and there detailed several particulars of a special service held at Launceston the evening before the schooner sailed. John Fawkner was present, and others equally interested in the project. The Wesleyan brethren in the vestry of the old chapel commended the whole party to the Divine care. God heard their prayers.

rousness of the majority of its burgesses, and the rare ability of its judicial functionaries. Probably, men more able for fulfilling the Divine purpose in creating a great, powerful, and prosperous Anglo-Saxon nation could hardly be found.

About the year 1850, the question of colonial emigration had become one of much anxiety to the British Parliament. Earl, then *Lord John,* Russell notified at the close of one of its sessions that the Government would, during the recess, give its most earnest attention to this subject, with the view of finding a practical outlet for the surplus population. But before the Parliament took any action, welcome and exciting news had reached England to the effect that at PORT PHILIP—yclept 'Australia Felix' by Sir Thomas Mitchell—vast auriferous treasures had been discovered. This was the Providential solution of the perplexing matter of colonial emigration for the Government and the nation. In 1851, by virtue of an Act of Parliament, 13 and 14 Vic., C. 59, the Port Philip District was severed from New South Wales, made an independent province, and named VICTORIA, in honour of the Queen. The population attracted soon multiplied by tens of thousands, as will be seen from the following figures:—

In 1835 the population numbered			14
„ 1836	„	„	224
„ 1839	„	„	3,510
„ 1850	„	„	76,152
„ 1854	„	„	312,307

In 1863 the population numbered	574,333
„ 1868	648,316
„ 1871	731,528
„ 1873	790,407
„ 1875	813,588
„ 1877	849,300

There are included 17,935 Chinese, only 36 of whom are females, and 1,553 aborigines.

To trace the history of ministerial effort for the moral and spiritual benefit of the settlers of Port Philip would be a pleasant and somewhat romantic task. It was fortunate for the colony to have had as early as September, 1839, Mr. La Trobe appointed as superintendent of Port Philip. He was a man of high Christian character—'a just man and a good;' but perhaps not quite equal to the unprecedented difficulties of 1852 and 1853: a period of the wildest excitement, the like of which was never before seen, nor since, in any part of the British dominions.

On the 26th of April, 1836, the Rev. Jos. Orton, who was then stationed at Hobart Town, visited Port Philip, and held a religious service under the branches of the beautiful she-oaks on Batman's Hill, still a prominent part of West Melbourne. 'Seats were placed on the eastern slope. A considerable number of the aborigines assembled, and conducted themselves with the strictest decorum. But the dramatic feature of the scene was the entrance of ten Sydney blacks, through whose means Mr. Batman had first held friendly conference with the natives. These smart, intelligent-looking fellows were dressed in red shirts and white trousers, with black kerchiefs round their necks. But the chief of the party was decorated with a full military suit, presented to him by Governor Arthur. The costume was in excellent condition, and the cocked hat and feathers formed the crowning ornament to a dress which he wore with ease and grace. The service commenced by the reading of the liturgy, the responses being given by Mr. James Simpson. Dr. Thompson led the singing. Mr. Orton preached from the Saviour's words to Nicodemus, 'Except a man be born again, he cannot see the kingdom of God.'

Soon after this remarkable service, a small sanctuary was erected in Melbourne by the Methodist settlers and a Society was formed. The Church was thus planted; and as the population increased, and towns and villages were formed, so means were found for establishing the ordinances of religion for the benefit of the people.

The following unvarnished tale of the 'early days' of Victorian Methodism should not be omitted from this history:

'When I arrived in Port Philip in the latter part of the year 1838, I found a small Society of about eighteen persons, of whom Mr. William Witton, now of Port Fairy, was the leader, about twelve of whom had been members in the adjacent colonies, who had brought their Methodism with them. The others had been gathered in from the world through the blessing of God attending the exertions of this little flock. On the week day evenings we met together for worship in the residence of Mr. Witton, a wattle and daub hut; and on the Sabbath we attended the ministrations of the Rev. Mr. Waterfield, Independent Minister, and the Rev. Mr. Forbes, Presbyterian Minister. Whilst our little Society appreciated the labours of these servants of God, the members anxiously looked forward to the period when they would have a pastor of their own. The great distance of the Buntingdale Mission Station from Melbourne prevented the Missionaries from visiting us frequently.

'In the beginning of 1838, the late Mr. James Dredge and Mr. E. S. Parker—local-preachers of considerable ability—arrived in Melbourne under an appointment from the home Government as assistant protectors to the aborigines of Port Philip. Their

arrival was regarded by our little Society as a providential circumstance, and the preaching places were thronged with attentive hearers. This, with the arrival of the Rev. B. Hurst, gave an impetus to our little cause. On the Sabbath morning service was held in the house of Mr. Witton, and in the afternoon, by the kindness of our Presbyterian friends, we occupied their place of worship. Our members gradually increased by converts from the world and by arrivals from adjacent colonies. Through the exertions and liberal donations of the Rev. B. Hurst, Messrs. J. J. Pier, Witton, Overton, and other friends, a piece of ground was purchased, and a neat but small and substantial chapel was built. In 1839, the Rev. W. Simpson, from Launceston, spent a month with us, and preached to large congregations. The eloquent discourses of Mr. Simpson were rendered still more impressive by some dreadful accidents by which several persons—some of great respectability—were hurried into an untimely grave; and which he did not fail to improve. This painful providence cast a gloom over our little community; and disposed our friends for solemn reflection on the important truths to which our attention had been so recently directed. I believe his labours were not in vain in the Lord.'

The following is the melancholy accident referred to. After preaching, a gentleman (Mr. Blanch) came up to the pulpit and asked Mr. Simpson to take tea at his house next day. Mr. Simpson accepted the invitation. But during the Sunday night, a captain, who was a friend of his, arrived with his vessel in the Bay, and meeting him early in the morning in Melbourne, pressed him very earnestly to go on board to dine.

Mr. Simpson agreed, on condition that Mr. Blanch acquiesced; which he, at last, reluctantly did. During the same day, two young men called at Mr. Blanch's shop to buy percussion caps. Some dispute having arisen as to their quality; one was put on the nipple of the lock and the cock was drawn. The gun being loaded, it went off; when the contents were lodged in a canister of powder, and a dreadful explosion took place. The shop was set on fire; Mr. and Mrs. Blanch were killed, and the place was blown up. The two young men were much wounded; their faces were frightfully distorted, and they were with much difficulty removed to a temporary hospital. Had not the captain fortunately met Mr. Simpson, and pressed him to spend the day on board, he would certainly have been at the house of Mr. Blanch; and, in all probability, he, too, would have lost his life.

In 1838, Mr. Orton* visited Sydney on behalf of the mission to the aborigines of Port Philip. His Excellency the Governor promised substantial help, and manifested great interest in the enterprise. In the same year the Revs. Messrs. B. Hurst and F. Tuckfield

* This excellent man began his ministry in Jamaica in 1826. Two years after he was imprisoned for preaching the Gospel to the black and coloured people. 'There were' *tyrants* 'in the earth in those days.' His health, under this cruel treatment, utterly failed, and he returned to England. He was soon appointed by the Conference to the Australian Mission, in which he laboured to the end of his useful and honourable career. In March, 1842, his health having again failed, he embarked at Sydney for England, *viâ* Cape Horn. Off the Horn the weather was unusually boisterous, whereby his sufferings were greatly increased, and ended in his death, on the 30th April. He died trusting in that Saviour Whom he had for many years preached to others, and departed in peace, to be 'for ever with the Lord.'

were appointed to this mission. In a few years, however, it was reluctantly abandoned, and the Missionaries returned to the English work. It cannot be said with truth that the apparent failure of this Christian adventure was in any way the fault of the honoured men, who, that they might serve this humane mission, had given up the comforts of their English homes, and the advantages of civilised and intellectual society, for a habitation in what was then a veritable wilderness, and to live amidst a race of people of the lowest type; or from the want of a disposition on the part of the natives—although at times they were strangely capricious and uncertain—to be instructed in the right and good way. But the failure to secure a permanent establishment at Buntingdale must be attributed solely to an entirely new condition of things, arising out of the opening up of that part of the colony for settlement, which neither the government nor Missionaries could control.

Still, it was not all failure. Many years ago, as Mr. Tuckfield was amusing himself by a little work in his garden at South Geelong, a black native came up, leaned against the fence, and cried out, 'Massa Tuckfield, Massa Tuckfield, be that you? you know, 'member me?' Mr. Tuckfield instantly recognised him, although so many years had elapsed since he had seen him at the station, as one of the youths who had been a scholar in the mission school. After shaking hands, a conversation ensued, and the old Missionary inquired of the native as to his remembrance of the many good lessons which had been taught him in his early life. Such a question was not a surprise but an evident pleasure to the native. He threw back his blanket from over his breast, and produced a copy of the New Testament, together with a portion of the Wesleyan catechisms

translated by the Missionaries into the aborigines' tongue, which he had himself received from Mr. Tuckfield and preserved as his comforter and guide. A few passages he also read, and showed great interest in them. This is another beautiful illustrative incident of grace, proving 'beyond' and above 'all controversy' . . . 'that God is no respecter of persons. But in every nation, he that feareth Him and worketh righteousness is accepted with Him.' . . . 'For ye are all one in Christ Jesus.'

The first Conference appointment *proper* to the English work in Victoria was that of the Rev. Samuel Wilkinson in 1841, who is, even now, in a remarkable degree, a *young* old man. This excellent and much loved minister received a well-merited acknowledgment of his untiring and unblemished years of service from his brethren by their election of him to the presidency of their Conference in Sydney in 1875.

After Mr. Wilkinson came the Rev. William Schofield, who, during a three years' term in the Melbourne Circuit, rendered much help to the infant, struggling cause. As a curiosity we give here the exact copy of a marriage license in use in 1843, which was forwarded to the Minister in charge by the ever-watchful 'head of the denomination' at that time.

WESLEYAN-METHODIST SOCIETY,
NEW SOUTH WALES DISTRICT.

MARRIAGE LICENSE.

Whereas, *of and of are desirous of entering into the holy estate of Matrimony; and the said hath appeared before one of Her Majesty's Justices of the Peace for this colony, and made affidavit that they are both unmarried, and above twenty-one years of age; and that there is no impediment arising from consanguinity, pre-contract, or*

otherwise: this is to authorise you to solemnise a marriage between the said parties without the publication of Banns; Provided that if it shall appear that there is any such impediment existing at this present time, this license shall be null and void.

As witness my hand and seal this day 18

O JOHN MCKENNY,
Chairman of the District.

The Rev.

Thus, in that early stage of the colony's growth, the principle of full religious liberty and equal ministerial rights was accorded by the highest authorities. Indeed, in the matter of issuing marriage licenses, the Chairman of the district and the Bishop of the diocese stood upon the same footing; and the marriages solemnised under such licenses had the same validity, whether performed by Wesleyan, Episcopalian, or Presbyterian ministers.

Between the periods of 1843 and 1849 Victorian Methodism, from a variety of circumstances, was a small and feeble thing. But the Lord did not 'break the bruised reed,' nor 'quench the smoking flax;' so that under His patient and tender administration, the Society was gathering strength—the 'light' was coming, and the 'glory of the Lord' was rising upon the land.

We date from September, 1851, the fuller ecclesiastical organisation of Victorian Methodism. A wise choice had been made by the Committee and Conference of an experienced and well tried Minister, in the person of the Rev. William Butters, to be at the head of the District; and, as events soon proved, to perform the duties of a travelling Bishop for superintending the Churches. As general financier Mr. Butters, too, had to find the necessary funds for replenishing a too-frequently exhausted exchequer, so as to enable it to meet the heavy demands which

were made upon it for ministerial support, the building of churches, parsonages, and schoolrooms.

Mr. Butters was a man of great sagacity, of broadest sympathies, and of manly bearing. He was in the truest sense a *primus inter pares*, and a 'father' to the *younger* men, whose pleasure it was to regard him with respectful affection, and to follow his judicious counsels with unhesitating steps. The first regularly constituted District Meeting in Victoria was held by him in September, 1851, at which were present: WILLIAM BUTTERS, *Chairman;* Frederick Lewis, *Secretary;* William Lightbody, John Harcourt, and Samuel Waterhouse. In anticipation of 'the rush' to the recently discovered gold fields the meeting earnestly requested the Committee at home to send out two additional Ministers, at the same time undertaking all the cost of their maintenance, and also promising to raise a considerable amount towards paying their passage and outfit.

Many arrangements were made for the more effectual carrying on of the work of God in the District, and the following special minute was passed relative to the multitudes who were beginning to flock to the colony in quest of gold:—

'The brethren have every reason to believe that emigration from Great Britain to Victoria will continue and increase; and deeply lamenting the spiritual defection of many of our members on the voyage, and the consequent loss to our Church of those who were devoted and useful at home, respectfully suggest to the Committee the importance of adopting some measure calculated to prevent so serious an evil. If those who intend to emigrate could be induced to

procure "tickets of removal" from their respective Circuits, and urged to present them immediately on their arrival in this country: further, if they could be visited on board the vessels in which they are to sail by one who would give them suitable counsel and advice, and who would forward a correct list of their names to the Ministers here,—we are persuaded that much good would result. The brethren being impressed with the importance of devoting their best attention to those members of our Church and congregation who may arrive from home or from the colonies, resolve to do their utmost to visit any vessel with immigrants immediately on its arrival, in order to give them suitable advice, and to endeavour to bring them at once into connection with the Church.'

In this, the *first* properly constituted District Meeting held in Victoria, the Chairman, the Rev. W. Butters, brought out fully the 'connexional' principle, and indelibly marked its proceedings with that breadth of view which characterised the whole of his subsequent administration of Methodist finance. Thus was our ecclesiastical and financial polity fairly launched; and every available precaution taken for the conservation of the Societies and congregations already gathered. And due steps were taken for the further extension of the work of God throughout the whole colony, which was being rapidly inundated by 'the rush' from England.

The minutes of this District Meeting indicated the expectations of the brethren as to what might arise from the discovery of extensive gold-fields in the interior of the province. But a hundredth part had not been surmised! Mr. Butters, under date January 21st,

1852, addressed the following letter to the Committee. We give it in full, for, written under the inspiration of the circumstances, it has a freshness and earnestness which will be appreciated by every reader possessed of genuine religious feeling.

'Some weeks ago I posted the minutes of our first annual meeting of the Victorian section of the "Australia and Van Diemen's Land District," with the reports from the Circuits. The accounts were forwarded to Mr. Boyce. Since then, however, great changes have taken place amongst us, with which, I think, you ought to be made acquainted. From other sources you will have learnt that large portions of this vast country have been proved to be immense gold-fields of surpassing richness, and that already several tons of the precious metal have been brought into Melbourne. The news of our wealth has brought thousands of persons from the adjacent colonies, who, with many of the inhabitants of our towns and villages, are now congregated where the rich deposit is found.

'It is impossible to imagine the wild excitement which has been induced, and the effects which have followed in every department of the work. At the date of the discovery everything was in a healthy and flourishing condition: our chapels were filled to overflowing; our class and prayer-meetings were well attended; our members in Society were steadily and rapidly increasing; our Sunday and day-schools were in great prosperity; our Tract Society was in vigorous and efficient operation; and our members and office-bearers generally seemed to feel that they were called to be workers together with God, and with us, in spreading Scriptural holiness through the land. But

the gold has, for the present, sadly deranged all our plans. Many of our members, and more than half of our local-preachers, are scattered over the length and breadth of these extensive gold-fields. Some of them have become suddenly and unexpectedly rich, while others have been greatly inconvenienced by the changes which have taken place; and there is manifest danger lest the all-absorbing subject of the day should turn away their minds and hearts from things unseen and eternal.

'We confidently hope, however, that this state of things will soon pass away, and that the wondrous events which are transpiring around us will be made subservient to the extension and establishment of the Redeemer's kingdom. What the ultimate effects of these discoveries may be, the shrewdest amongst us dare not guess. It seems reasonable, however, to expect that an immense population will be attracted to the place. About 1,000 persons arrived from Van Diemen's Land and Adelaide yesterday; and we are told that thousands more are coming. I suppose multitudes may be expected to come from the country which we still delight to think and speak of as *home*. If so, we shall require a proportionate increase of ministerial strength.

'At our September Quarterly Meeting, *held before anything important in reference to the gold was known*, the propriety of requesting the Committee to send out help was earnestly urged, and twelve of those who were present engaged to contribute or collect £5 each towards paying the passage and outfit of two Ministers from England, if they can be sent at once. The thousands that have been added to our population since then have rendered the case increasingly urgent!

'We require, at least, four Ministers for this Circuit, or rather, the Circuit ought to be divided into

three, with two preachers in Melbourne, one at Collingwood, and one at Brighton, as recommended in our last minutes. And then, at a distance of about eighty miles, is Mount Alexander, where there are between 20,000 and 30,000 persons digging for gold, amongst whom are hundreds of our members, without any Wesleyan Minister, except as they are visited from Melbourne. The brethren felt the circumstances of these persons at the mines so much, that about a fortnight ago we met together, and determined that although Melbourne itself needed additional help, yet it should send up one of its number to devote his undivided attention to that part of the country.

'Application was made to his Excellency the Governor to afford us pecuniary aid from the gold revenue towards carrying out this object; and I have just received a letter from the hon. the Colonial Secretary informing me that all we asked will be granted.

'Will the Committee allow me to call their special attention to the remarks in our District minutes on the subject of those members of our Church who may emigrate to these shores?

'For myself, I may probably be allowed to say that I never felt the responsibility of my position as I do now. I need much more wisdom and grace to occupy as I ought my present position. May Almighty God greatly bless us; and not us only, but you also!'

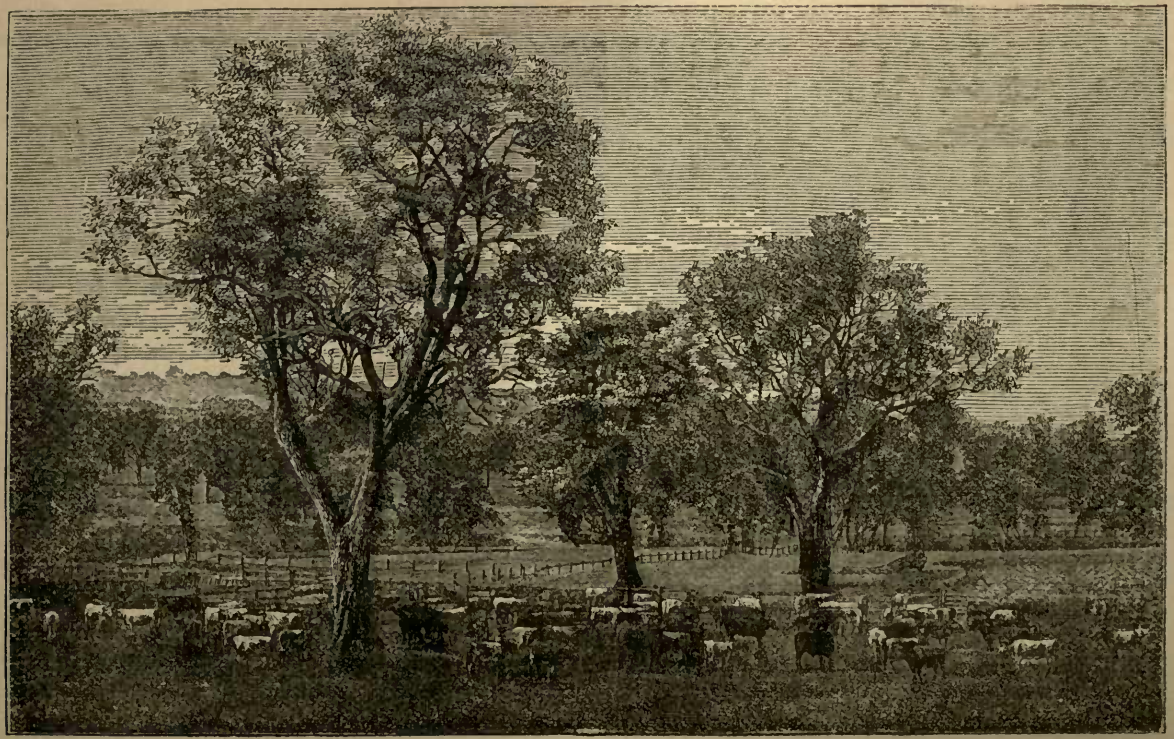
The following extract from Dr. Osborn's reply to this appeal will show the spirit with which it was responded to by the Committee:—

'We have received your letter of January 21st, 1852, informing us of the transmission of the minutes of your section of the District, &c. It has given us a

sincere delight to hear how the work has prospered under your care; and now that the affairs of the province have taken such an unexpected turn, we are full of hope that Methodism will assume a position such as it never before has occupied. You have done well in providing a supply for Mount Alexander, however inconvenient it may prove for a time, and we trust that the labourer there may see fruit of his endeavours. The population at that place is, no doubt, not in a very favourable soil for Christian truth; but we must sow beside all waters. And amidst the various circumstances in which so large a number of persons are assembled, it may be that some will be prepared by the discipline of Divine providence to receive the Word with meekness, and bring forth fruit unto perfection.

'We hope to send out four men to your province with the least possible delay; and I wish we could double the number. Now is our opportunity. Emigrants will be pouring in upon your land (and I suppose the more, the more welcome), and Ministers to come with them. But I fear that we cannot contemplate more than four, nor should we have gone so far but for the account you give of the spirited subscription to pay the passage of two, which was entered into (as we understand) before the gold discoveries began, and which I have no doubt will not only be completed according to promise, but exceeded.'

Many expressions of sympathy accompanied this statement of the intentions of the Committee, and Drs. Bunting and Hoole, and the Rev. W. Arthur, each wrote to Mr. Butters kindly words of encouragement and counsel. The brethren appointed were the Revs. T. Raston, R. Hart, and I. Harding.



A CATTLE STATION IN THE NORTH-WEST.

It was clear that the Victorian Chairman and the London Committee fully understood each other; and that on both sides every practicable thing would be done for this *new* 'nation,' which had been 'born' as it were 'in a day.' As might be expected, incidents of exigency and enlargement of the work followed each other with sure and rapid steps. In the report of the Melbourne Circuit for 1852, it was said that during the year all their chapel debts, amounting to between £2,000 and £3,000, had been paid off; still the brethren were distressed. Thousands of persons came who had been members at home, but who could not be induced to meet in Class. In many instances they were utterly unknown; and, consequently, they were unnoticed. Not having a proper place where they could lodge on their arrival, they were frequently thrown into the very worst associations, and became thoughtless of God and indifferent to the obligations of Church membership. Melbourne, if not a Sodom, certainly was a very Babel of confusion and impiety. Under these circumstances, it was determined to erect a large wooden building, to be called 'The Wesleyan Emigrants' Home,' which eventually cost between £4,000 and £5,000, on land which had been promptly given for the purpose by his Excellency Governor La Trobe. By offering the benefits of the 'Home' to all members of our Church or congregation immediately on their arrival, and introducing them at once to the means of grace, the ever thoughtful Chairman and his brethren hoped to be helpful to many of God's people when they first knew the heart of 'a stranger in a strange land.'

The speedily acquired treasures of many of the immigrant Methodist people had not up to this time

been a 'temptation and a snare;' but, incontestably, a means for enabling them to do their part in the country of their voluntary exile in supporting Christian ordinances, which they had found prepared to their hands, and of clearing the way for further extension of those ordinances for the moral and spiritual benefit of the tens of thousands who were emigrating thither. For still they came!

In 1853, the Conference appointed additional Missionaries for Victoria, viz., Mr. Bickford, Mr. Waugh, Mr. Wells, Mr. Hill, Mr. Taylor, Mr. Albiston, and Mr. Akrill. These brethren, with the exception of Mr. Bickford, sailed for Melbourne in the *Beulah;* it being fully understood that they went out subject to the new regulations under which the work in Australia was henceforward to be placed. Thus they became members of the Australasian Connexion, and so relinquished all claims upon the English Conference for appointments in Great Britain.

The *first* District Meeting, in Melbourne, which the writer attended, was in October, 1854. The business of the District having grown enormously, it was felt to be necessary that the Chairman should be released from Circuit duties, and be at liberty to generally supervise and regulate the work throughout the colony. Accordingly, the Rev. John Eggleston having been removed to Melbourne First Circuit, and the Rev. J. C. Symons placed in charge of the Second Melbourne Circuit, Mr. Butters was free to pursue his *semi*-episcopal tours with comfort to himself and great benefit to the cause throughout the whole province.

The official connection of the Rev. William Butters with the Wesleyan Church in Victoria was terminated by the action of the first Australasian Conference, held

in Sydney in 1855. He was succeeded in the chair of the District by the Rev. Daniel James Draper, who had been for many years the recognised head of our Church in South Australia. Few men have had an opportunity of stepping into a position more eminently influential, or of receiving from a predecessor a more valuable inheritance or trust. Mr. Draper found as constituting the Methodist Church of Victoria: 31 churches; 40 other preaching places; 14 schools, used as chapels; 15 Ministers; 1 catechist; 59 day-school teachers; 401 Sunday-school teachers; 151 local-preachers; 1,955 members; 84 on trial for membership; 41 Sabbath-schools; 3,507 Sabbath-school scholars; 37 day-schools; 3,097 day-scholars; and 18,897 attendants on public worship.

Mr. Draper soon gained the affectionate confidence of his co-workers, and laid himself out, with commendable zeal and fidelity, to carry on and extend the work which had been so successfully initiated by his predecessor. He had charge of the Second Melbourne Circuit; but he soon found, as did Mr. Butters, that the care of the District, which then embraced the whole colony, was so onerously oppressive, that it was needful that he should be freed from all Circuit responsibilities, and should devote his time and energies to the interests of Victorian Methodism. The ruling passion of Mr. Draper was the erection of good churches; and to him, either as the originator, or as the ready assistant of superintendents, or as a wise counsellor of younger brethren, Victorian Methodism is much indebted. He gave vigorous attention also to the procuring of eligible sites for church, school, and parsonage purposes. Between 1850, the year of Mr. Butters' advent into the colony, and that

of 1866, the year of Mr. Draper's melancholy death in the Bay of Biscay, the greater part of the Church lands in Victoria were obtained. So that, with the additions since made through the applications of the Revs. J. S. Waugh, J. Bickford, J. Watsford, and T. Williams, resident Presidents of the Australasian Conference, there is scarcely an inhabited locality in the whole colony where the Wesleyans have not a plot of land, and for which Crown grants have not been obtained. For some years this important department of connexional business has been in the hands of Mr. Waugh, whose assiduous attention to the legal aspects and monetary condition of the trusts has been beyond all praise. State aid, however, by grants of land, or by payments from the consolidated fund, ceased in Victoria, December 31st, 1875.

The planting of the Methodist Church on the Victorian gold-fields was one of the greatest charities ever known. Governor La Trobe is reported to have said that no police agency, or physical force of any kind, could control the heterogeneous herds of men that had come together on those auriferous lands. Ministers of religion to preach to the people, and schools for the children, in his opinion, alone could modify and control the turbulent passions of the digging population. The Methodist authorities were fortunate in securing for the premier positions such excellent and zealous men as the Rev. Thomas Raston for Bendigo, the Rev. W. P. Wells for Castlemaine, and the Rev. Theophilus Taylor for Ballaarat. Each of these laboured three years in his respective sphere, and successfully laid the foundations of what has grown into many Circuits since. They were succeeded by the Rev. Joseph Dare in Bendigo, by Mr. Raston

in Castlemaine, and Mr. Bickford in Ballaarat. The anxious and laborious toils, including pioneer work of every description, are now matters of history; nor will any one of their successors ever know a tithe of what had to be patiently endured by the founders of these Circuits. Of Mr. Taylor, it may be said, that his many exposures and harassing cares laid him aside in the midst of his effective ministry, and brought him to a premature grave. But the brethren did not murmur; for they secured by their unselfish labours the affectionate respect of their people, and 'the pleasure of the Lord prospered in their hands.'

There is an inexpressible charm, as well as painful interest, in the letters from the gold-fields in 1854 and three following years. Ballaarat took a leading position from the first. Nothing can exceed in simplicity of statement, force, and earnestness the following letter which Mr. Taylor wrote the Committee. He says: 'Since my arrival in Ballaarat I have been much encouraged to hope for great good as the result of my labours. Our congregations are overflowing, and we have work for twenty ministers instead of one. If this infant colony—the germ of a future empire—is to be impregnated with God's truth, and exalted by those principles which can alone give permanency and power, we must have a much greater force of ministerial agency than is already in the field. Take Ballaarat for example. I believe I am the only Minister, except a Roman Catholic priest, in the midst of 20,000 people. In such a position, to attend to such vital movements as the catechumen, and many others of equal importance, is utterly impracticable. Although we have a staff of twelve noble brethren, who, at great sacrifice, assist in preaching the Gospel, yet with this

agency, and with five preaching places crowded with hearers, anxious to hear the "healing sound," we cannot possibly reach more than 1,000, or one-twentieth part of the population. And thus 19,000 are left without the possibility of being reached with "the joyful news." Truly "the harvest is plenteous, but the labourers are few." This is a most affecting fact, especially when we remember that the major part of the many thousands around us were English, and had been accustomed from their youth up to sit under God's Ministers, have had much "good seed" sown in their hearts, and felt many drawings from above. But now, being beyond the reach of the sanctuary—where those impressions would be revived and fostered—the good seed is scattered, and gracious influences are choked.

'Still more affecting, there are hundreds who at home were members of our Church, but now, allured by the golden treasures beneath, they have lost their first love, and have forsaken Christ. Had we the means and agency to meet their case, many might be saved from a backslider's perdition. But we have not. I am doing what I can at the task; but truly it is *herculean*. Gracious rains of the holy influence fall upon our little hill of Zion, and much good is being done; but, in comparison of what ought to be done, it is nothing.'

The Rev. W. P. Wells deserves especial notice, for no man on the gold-fields at the time occupied a more responsible position or had to contend with more difficulties than he. Mr. Wells had charge of what was then called the MOUNT ALEXANDER GOLD-FIELDS, and an enormous extent of surrounding country. His residence was fixed at Castlemaine, which was central to

his work, and for three years he manfully grappled with it in all its aspects. Clear-headed, self-possessed, loving in disposition, able in counsel and in the pulpit, a constitutional Methodist 'by inheritance,' as well as by careful training and intelligent choice, he, by the blessing of God, gathered a large number of persons into Christian fellowship, laid down the lines for subsequent operations, and left the impress of his successful labours on the congregations and day and Sabbath-schools, which he formed throughout that extensive district.

The following letter, dated July 15th, 1857, from the Rev. James Bickford, who was appointed to the superintendency of the Ballaarat Circuit in March of that year, appeared in the *Missionary Notices*: 'There were reported to the last Conference 301 Church members, 35 local-preachers, 784 scholars, 10 chapels, 8 other preaching places, 3,500 attendants upon the ministry of the Word. These are results which, perhaps, can hardly be paralleled, when we consider that it is only about six years since the whole district of what is now Ballaarat was a dense forest; a few shepherds occasionally conducted their tens of thousands of sheep along its hill-sides and through its fertile valleys, and now and then a few scores of aboriginal tribes were seen in all their native wildness, threading their solitary way along the banks of the *Warrouee*. During this period a population, numbering nearly 50,000 souls, has been gathered from various countries, who have extracted from the bowels of the earth upwards of 3,050,000 ounces of gold, and who, in addition to the foregoing, have personally conveyed to Melbourne, to England, and to America, untold amounts of the precious treasure. Amongst these thousands of people,

and during periods of extraordinary excitement, this Circuit has been formed.

'Our Quarterly Meeting was held last week; after the financial business was finished the usual question was proposed: "What shall be done to promote the work of God in this Circuit?" It was resolved: 1. To seek by earnest supplication a richer baptism of the Holy Ghost upon ourselves. 2. To pray for each other every day at 1 p.m. 3. To commence forthwith the good old Methodist custom of holding the Saturday evening prayer-meeting wherever practicable, with the view of securing the special grace and blessing of God to rest upon the preaching of the Gospel throughout the Circuit. It was a good and happy meeting.

'I have frequently thought, particularly since the breaking up of our mission in Canton, what a pity it is that we have not a European Missionary labouring amongst the Chinese in Victoria. There are, according to the census recently taken, as many as 11,000 on the Ballaarat gold-fields alone; and, in the colony altogether, there are, it is said, upwards of 80,000. This, therefore, would be the arena for operating upon the Chinese mind; and, especially, as there are none of those almost insurmountable barriers to be contended with which cross the path of the noble Piercy and his zealous helpers in China. Here, also, the Christian population sympathise with the efforts now being made for the evangelisation of these Confucians; and more abundantly would they sympathise if a respectable European agency were employed. I have also thought, in the event of the health of any of our Missionaries in China failing, they might come over to Victoria, and not go to England, to recover the lost boon. There would then be no great interruption to

the prosecution of their work during the process of recovery, and a finer and more productive field, among the Chinese here already, spread before them for the continuous employment of their restored energy and zeal. I have not the slightest doubt but that the Wesleyans of Victoria alone would support a Missionary of their own Church for the spiritual benefit of these thousands of deluded and, at present, repulsive foreigners, if such could be forthwith sent.'

The District Meeting of 1855 was held in Geelong, during the sittings of which the Rev. William Lawrence Binks and the Rev. George B. Richards arrived from England. On returning to Melbourne by steamer, Mr. Draper mentioned to two or three of the brethren that it had been suggested to him that the Collins Street property might be sold probably for £40,000; and with that sum a new and elegant church might be erected on the Reserve in Lonsdale Street, and that other churches and parsonages might be built in Melbourne and suburbs. This idea took fast hold upon Mr. Draper's fruitful mind, whilst the thought of doing so great a work for Methodism greatly delighted him. The Conference of 1856 appointed Mr. Binks to the superintendency of the Melbourne First Circuit, in whom Mr. Draper found a willing and able helper for accomplishing this most desirable object. Legal and other difficulties had to be overcome; and, in due course, Wesley Church was erected and dedicated to the service of God. The first of the services was held on Thursday, the 26th of August, 1858, when the President of the Australasian Conference, the Rev. William Butters, preached a very able discourse, founded on the 11th and 12th and 14th verses of the fourth chapter

of Zechariah; and the Rev. Adam Cairns, D.D., of the Presbyterian Church, occupied the pulpit in the evening. On the Sabbath, August 29th, the President again preached at 11 a.m., the Rev. Isaac New (Baptist) at 3 p.m., and the Rev. Joseph Dare, of Sandhurst, at 6.30 p.m. Wesley Church ranks as one of the finest ecclesiastical edifices in Melbourne, and is not surpassed by any yet erected in any part of the Southern World.

At the annual District Meeting of 1862, two important resolutions were passed. (1.) As to the desirableness of establishing a Grammar School and Theological Institution. (2.) Recommending to the Conference the tri-partition of the Victorian District. Both resolutions were sanctioned by the succeeding Conference.

A large and eligible site was secured from the Government on the St. Kilda Road, about three miles from Melbourne. Means were taken for the erection of suitable buildings for the twofold object of imparting a high class education and of training candidates for the Wesleyan ministry. The appeal for funds was liberally responded to, and the result, with the amounts received from the Victoria Government for the purpose of a grammar school, enabled the energetic committee to proceed with the erection of capacious and elegant buildings, and in 1867 they were opened as a Wesleyan Collegiate Institution. In 1868 the Conference relieved the Rev. J. S. Waugh from Circuit responsibilities, and appointed him as President of the College. Although there were many difficulties at the beginning, yet, by the blessing of God, these were overcome, and now Wesley College stands out as one of the best and most effective educational institutions in the colony.

The year 1870 was marked by a terrible incident.

The Rev. William Hill, after labouring with much acceptance and honour for sixteen years in some of the important Circuits in Victoria, and for six years having sustained the responsible position of Chairman of the Castlemaine and Sandhurst District, whilst on duty as Methodist chaplain in the Pentridge Stockade, was brutally murdered by a *life*-convict of the name of Ritson. Thus fell one of the most accomplished and scholarly of the Victorian Ministers. The wretched man (Ritson) had the benefit, after his conviction, of the assiduous attentions of the Revs. W. D. Lelean, E. I. Watkin, and F. Neale; but whether he died a penitent the 'day' alone 'will declare.' The orphan family of the martyr Minister was liberally provided for by the Victorian Government. The deepest sympathy of all classes of the people was manifested for the Hill family; who, being deprived of both parents, were cast upon the Wesleyan Church and the Parliament for their education and support.

It would have been an anomaly in the Methodist organisation of Victoria had there not been a Book Concern for supplying Wesleyan literature, together with other cheap and wholesome works, for the special benefit of our young people and adherents generally. For several years this important business was done on the Wesleyan Church property, Lonsdale Street, Melbourne; but, in 1872, other premises were secured in the city, where business amounting to £4,000 per annum is now transacted. The Rev. J. C. Symons has held the office of Book Steward for fifteen years, and Editor of the *Wesleyan Chronicle* from 1863 to 1875, when the *Chronicle* was superseded by a weekly paper, *The Spectator and Methodist Chronicle.* To him Wesleyan Methodism in Victoria is greatly indebted

for the efficient manner in which he has conducted its literature, also for the fearless and prompt resistance he has put forth when either the accepted doctrines we hold, or the ecclesiastical economy we have received from our fathers, has been attacked.

At the Melbourne Conference, 1878, the Rev. Spencer Williams presented the Report of Connexional property, from which we find that there are in Victoria 511 church sites; of these 280 were grants from the Crown, 83 were gifts, 148 were purchased. Total cost, £11,865. Present value, £77,181. The number for which deeds had been obtained was 203. Also buildings, 639: viz., churches, 416; parsonages, 69; schools, 107; college, 1; other buildings, 46. The total cost of buildings was £424,075; present value, £329,834. Accommodation, 78,916. The capital of the loan fund is £5,004 5s. 8d.

The statistical returns of 1878 were as follow: 62 Circuits; churches, 319; other preaching places, 181; Ministers, 88; Sabbath-school teachers, 3,837; local-preachers, 582; Class-leaders, 684; catechumens, 769; members, 10,489; on trial for membership, 1,543; Sabbath-schools, 375; Sabbath-scholars, 34,852; attendants on public worship, 81,274.

This work of God has been performed, and these results have been reaped, by one Christian body, in the midst of many others, in the short space of about forty years. Is it not truly wonderful? And, indeed, without a parallel in the history of modern evangelism in any other colony of Britain! Shall we not then gratefully say, 'It is the Lord's doing; and it is marvellous in our eyes.'

The Episcopal Church.

The Right Reverend Charles Perry, D.D., was consecrated first Bishop of Melbourne on the 29th June, 1847, and on the 23rd of January, 1848, he arrived in Hobson's Bay, Port Philip. There had been previously three Ministers of this Church settled in the colony. The Bishop now brought with him three others, the Very Reverend H. B. Macartney, D.D., the Rev. Francis Heales, and the Rev. Daniel Newham. The former of these has laboured in Victoria from 1848 to 1878, with great acceptance, and by his kindness of heart, his continued fervour, and his unaffected sanctity of life, has won for himself the appropriate *sobriquet* of the Good Old Dean. At that time, Melbourne had only two (unfinished) churches, a small church at Geelong, and a weather-board one at Belfast. Of schools, there was a small weather-board building in Melbourne, and there were two of brick, respectively at Geelong and Portland. Two parsonages also existed, one at Geelong and one at Portland. Episcopalianism, at that time, was very feeble.

Bishop Perry was received in Melbourne with true Christian kindness and English hospitality. He was exceedingly pleased to find in the then Superintendent of Port Philip, C. La Trobe, Esq., a gentleman of unblemished character, who, by his regular attendance upon the ordinances of his Church and liberality in aiding every good work, was an example to the whole community. During the first six months of Dr. Perry's oversight and labours he was mostly occupied in Melbourne and Geelong in endeavouring to gather congregations and to establish schools, after which he made extensive tours to various parts of the province.

Victoria opening up for emigration, the Bishop wrote: (1.) 'Those who have failed of success at home from the want of practical good sense and energy of character have no good ground to hope that they would succeed better in Victoria. (2.) Those who have ruined themselves by intemperance and profligacy are not likely there to retrieve either their characters or their fortunes; and the sending out of such persons, which has been too common a practice with parents and other relatives, cannot be too strongly deprecated. (3.) Sober, honest, intelligent, hard-working English or Scotch labourers, and mechanics, particularly such as are employed about house-buildings, &c., as brick-makers, bricklayers, stonemasons, carpenters, plasterers, and such like, are sure to find employment. Every farmer must himself be a labourer.' Although thirty years have elapsed since the good Bishop wrote these judicious and necessary counsels, yet they are now as seasonable as when they were first written.

Dr. Perry was very decided as to the kind of men he would receive into the Church of which he was the chief Minister. He accordingly appointed three eminent Ministers in England, viz., Professor Schofield, the Rev. H. Venn, and the Rev. J. Cooper, as Commissaries to inquire into and judge of the qualifications of all applicants for ministerial employment in his diocese. His words are full of weight and practical value. He says: 'I am peculiarly anxious that our clergy should not only be faithful men, themselves taught of the Spirit, and thus able to teach others, but also should be duly qualified, both in body and mind, for the efficient discharge of their duties. I have always spoken of activity and energy of character as essential requisites of a successful colonist; but if they are

needful for a layman, much more are they necessary for a clergyman. No mistake can be greater than to suppose that those who are not efficient in the ministry at home may be useful here. It is just the contrary. There are many who may do much good in a quiet country village at home, but who would be worse than useless here. We must have men of more than ordinary zeal, and of patient, persevering diligence. We do not, indeed, so much want men of highly cultivated minds and deep learning, as men of practical good sense and warm affections, men well versed in the *English* Bible, and able, as a man expressed to me the other day, to read a chapter in a family, *and speak to them upon it.* It is only by obtaining clergymen who shall be both earnest and effective preachers, and also diligent pastors of the flock, visiting continually among their people, and knowing how to speak a word in season to all, that we may hope, by God's blessing, to preserve and extend the influence of our Church. Its power for good, humanly speaking, depends upon the character of its individual Ministers. Hence, my purpose is, with God's help, to employ none but such as I have described. The arrival of parties who were not aware of my rule has already placed me, more than once, in a very difficult and painful position; and I am on that account desirous that it should be generally known. I may add, also, that my experience has already shown me that it is absolutely necessary.'

It cannot be said that Bishop Perry has succeeded in introducing into his diocese any *stars* of the English Episcopal Church—men of great preaching power and stirring eloquence; but he has secured some of unquestioned piety, of respectable scholarship, and pains-

taking pastoral habits. Besides, he has succeeded in keeping out of the ministry in his Church men of doubtful orthodoxy and semi-Romanising teaching. And for his watchful care in these respects he has the warm approval of every sincere Christian in the colony; and, what is better even than that, the Divine approbation.

Such was the disorganisation of society occasioned by the discovery of the gold-fields that every church building then in the course of erection, with the exception of St. Paul's, Melbourne, had to be stopped, and no new ones could be begun either in town or country. As a temporary measure only, the Legislature, in 1853, passed an act for appropriating £30,000 out of the public revenue for the support of the Christian religion, one-half of which fell to Bishop Perry for the Episcopal Body. There was another sum of about £3,000 appropriated by the Legislature, out of which Dr. Perry received £1,000 per annum as his stipend. And for three Ministers located on the gold-fields £1,350 was provided by a distinct vote of the Legislative Council.* Still the bishop was greatly troubled for the gold-fields' population. He thought their case was almost hopeless, and it pressed heavily upon his mind. It was a grievous burden. He wrote: 'It is certain that other bodies of Christians, the Wesleyans in particular, do succeed in making some, if not altogether an adequate, provision even for such a population as that upon the gold-fields of Victoria. Why,

* In 1855 the Victorian Parliament voted £50,000 per annum, without committing itself to the principle of a State Church, to be distributed according to the census returns of the respective denominations; but the Act which provid d this aid to the voluntary bodies alike has since been repealed. There is not now, in any form, STATE AID to religion in the colony.

then, cannot the Church of England do so? That it does not, and practically cannot, proves that there must be a fault somewhere. And wherein does the fault lie? Is there wanting in our ecclesiastical system a power of adapting itself to the wants of a young and rapidly growing colony? If there be, those who truly love our Church should endeavour so to modify that system as to supply the defect.'

Dr. Perry saw, as early as 1854, that local legislation was indispensably necessary for enabling the Episcopal Church in Victoria to regulate its own affairs. Her Majesty's authority did not confer that power. It was therefore a bold step when he invited the clergy to meet him in conference; at the same time he invited every district where there was a located Minister to send a lay representative also. The Bishop was ably assisted in this business by Sir William Stawell (now Chief Justice), the late Sir James Palmer (then President of the Legislative Council), and the Right Honourable H. C. E. Childers, who was then a member of the Victorian Government. A bill was subsequently passed through the Victorian Parliament, and Dr. Perry came with it to England to secure the assent of the Crown. This was in due course given. The title of the act ran: 'To enable the Bishops, Clergy, and Laity of the United Church of England and Ireland to provide for the regulation of the affairs of the said Church.' So carefully was this important instrument drawn—the MAGNA CHARTA of Anglicanism in the colony—that from the time of its becoming law, with one slight amendment, it has never had to be touched or altered. It bears date October 24, 1856.

Bishop Perry, as President of the Church Assem-

bly in 1870, gave the statistics of the diocese as follow: Ministers, 122; consecrated churches, 35; unconsecrated ditto, 170; parsonages, 81. There had been added in 19 years about 100 Ministers and 75 parsonages. The amount expended upon church buildings since 1855, amounted to £400,000, of which £250,000—including borrowed moneys not yet paid—had been raised by the Church itself.

It is the merest justice to Dr. Perry to say that he did his very utmost to overtake the religious wants of the *nominal* Episcopalian following in his extensive diocese. He admits, however, that 'during 1852 the Church made scarcely any progress whatever. It was wholly unable to make any provision for the spiritual need of the additional 70,000, or, if we consider only those who professed to belong to its communion, 35,000 persons, who had come to claim its care. At the end of that year, therefore, the prospect was, altogether, exceedingly gloomy; but at the beginning of the next, 1853' (the year of state aid being given) 'it began to brighten, and thenceforward we may trace a slow but gradual improvement.'

Bishop Perry was elected shortly after his arrival as President of the 'Victoria Branch Association of the British and Foreign Bible Society,' and held that office up to the time of his leaving the colony for England in 1874. He was also the originator and president of the 'Society for the Promotion of Morality.' Since his departure the Melbourne diocese has been divided, Ballaarat being made the new Episcopal seat. The best interests of the Protestantism of the colony demand that those who occupy these two great centres of influence should emulate the example of their excellent predecessor in zeal, fidelity, and Christian charity.

THE PRESBYTERIAN CHURCH.

In Port Philip, as early as 1838, the Rev. James Clow commenced the conduct of Presbyterian worship, and in the year following the Rev. James Forbes was settled there as a Presbyterian Minister, and was respected and beloved by all classes of the people.

In April, 1840, the Rev. Andrew Love arrived. He settled in Geelong, and exercised his ministry there until he died a few years ago. Seven years after the arrival of Mr. Love, a Minister, who had been employed at Singleton, New South Wales, came to Melbourne, and settled as the Minister in Collins Street. This was the Rev. Irving Hetherington, who, for many years, filled an influential position as the recognised 'Head of the Denomination' by the Government, and as Clerk of the General Assembly. In 1859 the Presbyterian churches in Victoria became one body; a consummation for which Mr. Hetherington wrought night and day. This venerable man, to whom Presbyterianism in Victoria owes a greater debt of obligation than to any other man for the heavy financial and governmental work which he did for many years, died at his post in 1875, in the 66th year of his age. Of manners quiet, and in character blameless, he passed away to his rest mourned and beloved by very many.

The Rev. Adam Cairns, D.D., arrived in 1853, and as pastor of the church on Eastern Hill, exercised a ministry which was greatly to the spiritual benefit of his own countrymen and, collaterally, an undoubted blessing to the whole Church of God throughout the colony. He is now an aged man, but still preaches with his old fire, and his bow abides, in a wonderful degree, in much of its original strength.

One of the most useful men that ever exercised his ministry in Victoria was the late Rev. George Mackay. An earnest preacher, a devoted friend of the working classes, an enthusiastic teetotaller, and a pioneer worker in New South Wales; also at Ballaarat, Lake Learmonth, and at Horsham, in Victoria. He came at length to South Yarra, and finished his labours and his life. His death was very unexpected; but his end was gloriously peaceful. Such was the profound grief felt by all classes of the community at the loss every interest of humanity and religion had sustained at Mr. Mackay's death, that the attendance at the funeral was the largest ever seen in South Melbourne, whilst even the very publicans closed their places of business as the mournful procession passed. A great worker and the truest of friends had fallen; and great was the lamentation everywhere evinced.

The Presbyterian Church in Victoria has been fortunate in having had for many years the very pick of their ranks from old Scotland. Perhaps, a superior class to them, either in ripe scholarship, theological lore, or downright preaching power, is not to be found in any British colony.

In common with the Wesleyan and Episcopalian Churches, the Presbyterians have taken their full share in the work of day-school education. They also have their colleges and halls of theology for classical, mathematical, commercial, and theological teaching. Their position, therefore, is one of highest influence; and the great good resulting from their labours is being felt in every direction.

The Congregational Church.

This Church, generally known in the colony by the

name of *Independents,* had, as its first Minister, the Rev. Mr. Waterfield. He arrived in May, 1838. The Independents have put forth unflagging energy, and have spent much money in establishing their Church. A grant of land having been secured in 1839, at the top of Great Collins Street, a handsome church, school-rooms, and lecture-room have been erected, principally through the influence and efforts of the late much-lamented Rev. A. H. Henderson. In due course a 'Victorian Congregational Union' was formed, and the colony was divided into the Melbourne, Geelong, Mount Alexander, Ballaarat, Beechworth, and Portland districts. The objects of this Union were to promote evangelical religion in connection with Congregational principles of Church government; the formation of Churches; the introduction into the colony of accredited Congregational Ministers, and the promotion of measures for educating young men for the work of the ministry; the cultivation of brotherly affection and cordial co-operation among the associated churches and Ministers; and the maintenance and enlargement of religious liberty, rights, and privileges. It was also provided that the supreme control of the affairs of the Society should be vested in a body, to be called the General Council, consisting of representatives and special members. By means of this organisation, the late Rev. J. L. Poore introduced into Victoria a good number of scholarly and energetic Ministers, whose labours have told in the advancement of the best interests of the people in the centres of population.

Baptist Church.

The first services connected with this Church were

held by a layman, Mr. Peter Virtue, in a tent upon the site of the present *Argus* office, in Great Collins Street, E., then owned by a Baptist friend, Mr. Thomas Napier; since when it has extended its ramifications nearly all over the colony. The churches in Albert Street and Collins Street, Melbourne, are elegant and capacious buildings, and are attended by large and more than ordinarily intelligent congregations. Under the energetic and very superior ministry of the Rev. Isaac New, the interest at Albert Street became the most powerful of any in the city.

The PRIMITIVE METHODISTS have had their position in Victoria as an energetic evangelical force for many years, and have accomplished a large amount of good.

The BIBLE CHRISTIANS established themselves in 1855, and have done well.

The ROMAN CATHOLICS are a powerful Body, and strongly opposed to the present system of public education.

There are many other DENOMINATIONS numerically more or less important. The EVANGELICAL LUTHERANS are doing a good work among their own people; and 'The Disciples of Christ,' so called, are possessed of considerable influence in some localities.

ECCLESIASTICAL RETURNS, JANUARY 1ST, 1876.

	Churches.	Other Buildings.	Sittings.	Average Attendance
Wesleyan Methodists . .	381	166	103,225	76,187
Presbyterians . . .	279	418	73,385	62,663
Episcopalians . . .	249	160	64,555	38,975
Roman Catholics . .	189	123	61,833	38,486
Primitive Methodists . .	91	31	13,420	7,015
Congregationalists . .	61	27	15,100	8,445
Bible Christians . .	57	24	9,769	4,350

ECCLESIASTICAL RETURNS—*continued.*

	Churches.	Other Buildings.	Sittings.	Average Attendance.
Baptists	47	44	13,656	9,065
Free Methodists . . .	34	72	5,405	2,220
Lutherans	28	13	5,000	3,500
Disciples of Christ . .	25	10	7,100	3,450
Sundry Protestant Sects .	21	17	4,820	1,564
Totals . . .	1,462	1,105	377,268	255,920

All the religious bodies, not excepting the Roman Catholic, have wrought earnestly in Sabbath-school work. Buildings of an extensive character have been raised, and everything has been generously supplied for rendering the work as efficient as possible.

SUNDAY-SCHOOL RETURNS, JANUARY 1ST, 1876.

	Schools.	Teachers.	Scholars.
Wesleyan Methodists	334	3,552	23,758
Presbyterians . .	315	2,310	26,268
Episcopalians . .	271	2,152	19,685
Roman Catholics .	171	901	11,745
Primitive Methodists	73	546	3,939
Baptists . . .	59	462	5,061
Congregationalists .	54	640	4,706
Bible Christians .	45	524	3,217
Free Methodists .	25	211	1,814
Disciples of Christ .	16	144	1,110
Lutherans . .	13	45	470
Smaller Sects . .	15	64	800
Totals . .	1,391	11,551	102,573

The important work of PRIMARY EDUCATION was largely carried on for many years by the Episcopal, Presbyterian, Wesleyan, and Roman Catholic bodies. It may be truthfully affirmed that each of these spared

neither time nor money nor energy for this object. The Government gave land and monetary grants in aid of buildings and salaries; but the whole *soul* of the thing was supplied by the Churches in question. There were *two* Boards and *two* Departments—the denominational and the national, both of which were set aside by parliamentary action in 1862; and a System, called the 'Common Schools Act,' under one Board, took the place of the former arrangement. Under this Board, existing schools, within certain distances, and having the required number of average attendants of scholars, were sustained, but *purely* denominational schools were discouraged. In 1872 a National System of Education, embodying the free, secular, and compulsory principles, was established. To secure the education of every boy and girl in the colony the Parliament ignored the idea of a religious difficulty, and now, out of 281,876 children of school age, 205,502 were attending the state schools, whilst those who attended night-schools were some 10,000. In 1875 the educational grant asked was £523,570, but it was supposed £200,000 to £300,000 would be required in addition for buildings and school appliances.

Besides private schools, college and grammar schools, there is also the Melbourne University, the degrees and diplomas of which are equal to those of any University in the United Kingdom. The income is £14,516; expenditure, £16,393. The Parliament makes an annual grant of £9,000 towards its support.

The Charitable Institutions of Victoria are in keeping with her other arrangements for the general good. In the absence of a Poor Law, it has been found necessary to make some provision for aged, infirm, and dependent persons. The Government has,

therefore, provided five benevolent asylums, having 158 wards, and making up 11,669 beds. There are seven orphan asylums, having 65 wards and 1,106 beds. There are 32 hospitals, several of which are situate on the gold-fields; these have 230 wards and 1,987 beds. The total expenditure was, in 1875, £319,134. Besides these there are four lunatic asylums, supported by Government.

Victoria has *three* cities, of which MELBOURNE is the metropolis and seat of Government. The last census showed its population to be 191,254. It is situate in 37° 49′ 28″ south latitude, and 144° 58′ 35″ east longitude. BALLAARAT, 104½ miles W.N.W. of Melbourne, having a population of 47,156, and a rateable property of £183,648. And SANDHURST, which is 100¾ miles N.N.W. from Melbourne, and a population of 25,000. The rateable property may be estimated at £175,000 to £200,000.

TABULAR STATEMENT OF THE PRINCIPAL TOWNS. SHIRES, OR DISTRICTS.

Town, Shire, or District.	Population.	Distance from Melbourne.
Amherst . . .	10,692	111 miles N.W.
Ararat . . .	15,000	157¼ „ S.E.
Avoca . . .	7,500	120 „ S.E.
Bacchus Marsh .	2,504	34 „ N.W.
Bairnsdale . .	4,428	180 „ E.
Ballan . . .	7,608	49 „ N.W.
Beaufort . .	2,500	124 „ W.N.W.
Beechworth . .	6,222	185 „ N.E.
Belfast . . .	3,404	186 „ W.S.W.
Benalla . . .	10,000	122 „ N.E.
Bright . . .	4,888	225 „ N.E.
Brighton . .	3,060	8 „ S.
Buninyong . .	16,000	87 „ W.by N.
Camperdown . .	2,000	120 „ W.S.W.
Carisbrook . .	941	101½ „ N.W.

TABULAR STATEMENT OF THE PRINCIPAL TOWNS, &c.—*continued.*

Town, Shire, or District.	Population.	Distance from Melbourne.
Castlemaine . .	18,941	77½ miles N.W.
Clunes . . .	7,000	120 „ N.W.
Colac . . .	4,302	92 „ S.W.
Creswick . .	6,730	109 „ N.W.
Daylesford . .	18,526	78 „ N.W.
Echuca . . .	5,000	166 „ N.
Geelong . . .	23,200	45 „ S.W.
Hamilton . .	4,000	219 „ W.
Heathcote . .	1,554	70 „ N.
Inglewood . .	1,269	128 „ N.N.W.
Kilmore . . .	7,594	39½ „ N.
Kyneton . . .	3,000	52 „ N.W.
Maldon . . .	6,000	84½ „ N.N.W.
Maryborough . .	12,684	112 „ N.W.
Mortlake . .	2,526	137 „ N.W.
Newstead . .	4,000	84½ „ N.N.W.
Portland . . .	4,537	225 „ S.W.
Prahran . . .	16,309	3 „ S.E.
Queenscliff . .	948	32 „ S.
Richmond . .	18,274	3 „ E.
Sale . . .	22,500	140 „ E.S.E.
Seymour . . .	2,557	65 „ N.
Smythesdale . .	1,048	108 „ W.by N.
St. Arnaud . .	10,000	164 „ N.W.
St. Kilda . .	9,676	3½ „ S.
Stawell . . .	6,879	177 „ N.W.
Talbot . . .	5,275	130 „ N.W.
Wangaratta . .	14,000	159 „ N.E.
Warrnambool . .	10,000	170 „ S.W.
Williamstown .	7,134	5 „ S.W.
Yackandandah .	5,332	195 „ N.E.

N.B.—There are upwards of 390 towns and villages of large or lesser dimensions now spread over the colony, besides those tabulated.

The CLIMATE of Victoria is generally delightful. The months of December, January, and February are the hottest, the thermometer occasionally standing, even in the shade, at 100° to 108°. The months of June, July, and August, are the coldest, the thermometer standing even as low as 29°. The mean tem-

perature for these months, however, is about 48°, and, taking the whole year, the mean temperature is 58°.

In 1875 there were 1,126,831 acres of land under cultivation, producing 4,978,914 bushels of wheat, 2,719,795 of oats, 700,665 of barley, 470,304 of other cereals, 124,377 tons of potatoes, 206,613 of hay, and 755,000 gallons of wine. There were 196,184 horses, 1,054,598 cattle, 11,749,532 sheep, and 140,765 pigs.

There are now about 1,000 miles of railways, and nearly 3,000 miles of telegraph lines.

The quantity of gold raised in 1875 was estimated at 1,095,787 ounces, representing, at £4 per ounce, £4,383,148. The estimated value, from the first discovery of gold in the colony to December 31, 1875, was 45,509,964¼ ounces, representing a value of £182,039,857. Other metals and minerals than gold were exported from 1851 to 1875 amounting in value to £525,928. These included silver, tin, copper, iron, antimony, lead, coal, lignite, kaolin, flagging, slates, magnesite, diamonds, and sapphires. A mint was established in 1852.

Every kind of manufacture necessary to the comfort and prosperity of a new country has been established. A moderate protective tariff has enabled enterprising men to float numerous useful industries, which have afforded employment to thousands of young men and women, who, otherwise, it is said, would have had no other means of respectably supporting themselves.

The shipping trade for 1875 was 'inwards' 2,171 vessels, of 840,386 tons; and 'outwards,' 2,223 vessels of 833,499 tons.

Vegetation grows in great luxuriance. Fruit of

almost every imaginable kind abounds. The indigenous animals—none of which are large—are becoming less in number every year; but birds, both large and small, are very numerous.

It could not be expected that the enormous country lying between Riverina in the south and the Gulf of Carpentaria in the north would remain for long unexplored. Accordingly, in 1861, the Victorian Government fitted out, at great expense, the Burke and Wills Expedition. After much suffering and exposure, with loss both of men and beasts, the expedition at length succeeded in reaching the Flinders River, a tributary of the gulf. They saw the flow and ebb of the tide; but gave up all further attempts to reach the basin of the gulf. Weakened, reduced in number, with clothes and boots all worn out, and almost starved to death, Burke, Wills, and King again reached Cooper's Creek, when they had the further calamity of finding that the relief party sent up by the Government had returned home the day before, taking with them all the provisions and articles of clothing, in the belief that the expedition men had perished in the distant and heated north. Here Wills was the first to die; he died alone in his *mia mia*, which had been improvised for his safety, whilst his wretched companions, Burke and King, had gone to seek for the natives. The next to die was Burke. From the truthful lips of King, who alone survived to tell the tale, the writer learnt of the closing hours of this brave and generous-hearted man. Burke walked until he dropped. The last night had come, and he felt it would be the last. The two men were now alone in Central Australia, without food and without a human friend. Burke addressed King, in substance, as follows: 'We are abandoned by the

Government, and I shall die of starvation. I can hold out no longer. Here is my pocket-book, which I commit to your care, to be given by your hands to Sir William Stawell. You will be relieved, and will live to see him. You have acted nobly. King, you have been faithful to the last, and the Government will reward you. I have been a great sinner, King, although I have injured no one. Remain by me; there is some comfort in the thought that I shall have some one by me whilst I am dying. No one likes to die alone. When I am dead, lay me out, cover me over with leaves and bushes, and put my revolver in my right hand. Stay at a little distance, King, whilst I kneel down and try to make my peace with God.' King told the writer that he watched Burke, as he knelt upon his knees and bent forward, leaning upon the branch of a fallen tree, and he was thus engaged for, perhaps, half an hour. Being at last completely exhausted he lay along upon the ground; 'and,' said King, 'he died very fast.' O, the solitude of that hour! Wills and Burke both fell in the service of their country, examples of manful heroism and fidelity in the discharge of public duty.

About four months after this sorrowful *finale*, King was discovered by a *second* relieving party, sent up by the Government under the command of Mr. Howitt, struggling for life among the natives, *a shadow of a man*, but cared for by them as the white, unfortunate stranger. King died at St. Kilda in 1871.

The POLITICAL CONSTITUTION of Victoria is eminently democratic. The Governor is appointed by the Crown. There is an Executive Council, and there are two Houses of Legislature. The legislative council consists of thirty members; the qualification of a member is the ownership of a freehold of the value of £2,500, or property

worth an annual rental of £250. Each member is elected for ten years. A voter for the council must own a leasehold of £50 a year or a freehold property of the same value.

The House of Assembly consists of seventy-eight members, and its sessions may continue for three years. A member must be of full age, must have been resident two years in the colony, and must be a British or naturalised subject. Universal suffrage, under a few conditions, is the law, and all voting is by ballot. The Executive Council consists of nine members, who constitute the Government. In 1870 payment of members, at the rate of £300 per annum, was agreed to by the parliament.

Free emigration has been suspended for some years. Assisted emigration is, however, still in operation.

Some explanation perhaps is necessary as to the greater length to which our account of Victoria has extended as compared with those given of the other colonies. The writer needs only, therefore, to say, that having spent seventeen years of his life in that colony, during which time he saw it 'uplifted' from 'being an unconsidered nook in an out-of-the-way wilderness, to become a nation among nations, and a power in the world,' he desired to bring out this fact as prominently as possible, in order that he might pay some humble tribute to the energy and ability of those who have contributed to that elevation.

ADELAIDE, SOUTH AUSTRALIA, 1852.

CHAPTER V.

SOUTH AUSTRALIA.

[*Area*, 914,730 *square miles; or*, 585,427,200 *acres*. *Population*, 230,000. *Revenue*, £1,144,401. *Expenditure*, £1,443,653. *Imports*, £4,576,183. *Exports*, £4,816,170. *Public Debt*, £4,750,000.]

IT surely is a *misnomer* to call this colony South Australia. In no sense can it be correctly so designated. Its proper name would be Central Australia. It reaches from south to north, right through the very centre of the continent; and its eastern line, bounded by Queensland, New South Wales, and Victoria, and its western line, bounded by Western Australia, are about equi-distant from their respective sea-lines. It is the second largest colony of the group, its area being about 46,252,800 acres less than Western Australia, which is the largest.

South Australia was discovered by Captain Flinders in 1802. In 1832, the 'South Australian Land Company' was formed; and in 1834, by an Act of the Imperial Parliament, South Australia was constituted a British province. The real work of colonisation commenced in 1836. The 'South Australian Colonisation Association,' which had been successfully formed in England, having obtained from the Home Government a grant of the lands then known as the colony, went

to work with a will. This association was subject to certain conditions; viz., that £1 per acre should be the minimum price of all lands sold, and that the proceeds should be appropriated to the introduction of agricultural labourers. Further, that the control of the company's business should be vested in commissioners approved by the English Colonial Secretary, and that the governor for the time being should be appointed by the Crown.

Many and unforeseen difficulties arose in connection with the first days of the colony; but the indomitable energy of the adventurers in time overcame them. The progress of settlement may be thus indicated. A pioneer ship, the *Cygnet*, with survey officers and emigrants, reached Kangaroo Island in July, 1836. Here the party landed, the future site of the settlement not having been decided upon. The second ship, the *Rapid*, commanded by Colonel Light, arrived at Nepean Bay on August the 20th of the same year. Port Adelaide was selected as the principal port for the colony, and a site seven miles inland, was chosen for the future city. On the 28th of December the *colony* was proclaimed, and its embryo city was called 'Adelaide' in honour of the queen of William IV. On the 3rd of November, 1838, the *Goshawk*, a brig of 245 tons burden, sailed from Port Adelaide with a cargo of oil and whalebone for Great Britain.

The following table will show the steady increase of the population from 1844 to 1877; but it does not include the aborigines, who probably number about 3,000 at the present time:

Date of Enumeration.	Population.		
	Males.	Females.	Total.
1844, February 26th .	9,526	7,840	17.366
1846, February 26th .	12,670	9,720	20.390
1851, January 1st .	35,302	28,398	63.700
1855, March 31st .	43,720	42,101	85.821
1861, April 8th . .	65,048	61,782	126,830
1866, March 26th .	85,334	78,118	163,452
1871, April 2nd . .	95,408	90,218	185.626
1875, December 31st .	107,944	102,498	210.442
1877, December 31st .	—	—	230,000

Wesleyan Methodism was brought by these early immigrants to the country of their adoption. Sighing for the fellowship of saints, and concerned deeply for the spiritual condition of their fellow-colonists, several of them united in Church bonds, organised Classes, and even made a Circuit plan for public services. But there was no recognised head; hence the affairs of the improvised Society gave but little satisfaction. 'We could not get on,' said old Father Collins, one of this early band of Methodist members and workers; 'for we could not agree who should be superintendent. But God pitied us, and sent us a Minister by wrecking one on our coasts.' The Rev. William Longbottom was the Minister to whom Mr. Collins referred. This excellent man, Mrs. Longbottom, and their son (the present William Longbottom, Esq., J.P., of the firm of Colton and Co., of Adelaide), arrived in Hobart Town, from the East Indies, on the 2nd of January, 1838. Mr. Longbottom's health had failed under the pressure of Missionary life and exposures in India; and, with his family, he had voyaged to the salubrious island of Tasmania (then called Van Diemen's Land) for rest and restoration. But four months after arrival, on

the 30th of May, this indomitable servant of God sailed in the *Fanny* for Swan River, Western Australia; when, meeting with strong westerly winds, the vessel was caught below Encounter Bay, and became a total wreck on the 16th of June. After encountering many 'perils' and deprivations, both on sea and land, this shipwrecked Missionary, together with his heroic wife and child, reached Adelaide on the 1st of September. They were received by the brethren with every expression of loving sympathy; their wants were promptly 'ministered unto' by Christian friends, and once more Mr. Longbottom and his family had found a home.

Mrs. Longbottom thus describes the catastrophe after the striking of the ship:—

'We all hastened on deck, and a truly awful sight was before us. The sailors were in the act of cutting the boat away, but it drifted off the moment it was lowered. The captain had swum ashore with a rope, but had lost his hold, and could not get back again. At length one of the men succeeded in getting ashore with a rope, and another followed, who secured the rope on shore, whilst the first one returned to render assistance to those who remained on the vessel. All this time we had held on by the ratlins, the sea breaking over us every minute or two in the most awful manner, and the ship filling fast with water. We were very close in, and the vessel lay leeward side to the shore. We put dear William over the side first, and the man handed him to the captain, who carried him safely through the surf. It is impossible for me to describe our feelings when we saw our dear boy safe on shore. The man now awaited to assist me in getting off; but

I had not courage to jump overboard at the time when the surf had receded, and my husband was obliged to push me off the side. I was under water for several minutes, having lost my hold of the rope. My dear husband, seeing my situation, instantly plunged in after me, and laid hold of my clothes. It appears the sailor had not left hold of my gown, otherwise I must have been carried away by the surf. They dragged me out of the water, but I was dreadfully exhausted, and had not strength to keep my feet even after I was on the beach. They assisted me to behind a sand-hill, which afforded shelter from the violence of the gale. By this time our company was all on shore, and we lay among the rushes to await the morning light. We felt the cold intensely, having no means of making a fire. At length the dawn appeared, and I shall never forget the charming effect which a little bird had upon me that came out and sang over our heads when dear little William and I lay shivering in our wet clothes, the men having left us to examine the spot where we had been cast away. For some time the captain was in doubt whether it was an island or the mainland where we were, as he had not been able to get an observation for three days. Soon after daylight was ebb-tide, so that the men were able to get on board without much difficulty, when they brought off a few wet biscuits, a little wine, and a small piece of cheese. The German sausage Mrs. P. (a Hobart Town lady) had given me and a few apples floated on shore, so that we had enough to supply us all the first day; and we felt truly thankful for such a seasonable supply. Nearly the whole of the day was spent in ineffectual attempts to get a fire; the tinder, gunpowder, and everything combustible was wet, and we had to lie down again in our

undried clothes. Next morning they renewed their efforts by rubbing sticks together, but with no better success. About noon the natives came, and to our great joy brought us a fire, and "showed us no little kindness." They came in the most friendly manner. We now got our clothes dry, and a quantity of provisions from the wreck. We had also got a tent pitched, and were endeavouring to make the best of our situation, when, after the service on Sunday morning, our captain proposed that we should immediately leave the place and journey westward, as he supposed there was a whaling station in that direction. The reason he gave for this sudden movement was a fear that the natives were gone to muster a force, and might come down upon them armed in the night, as we had not had a second visit from them. We had no fear of them whatever ourselves, but the men fell in with the captain's views; so we had no alternative but either to accompany them or be left behind in the bush. Accordingly, my dear husband packed up a couple of blankets, a few biscuits, and a little wine and water, which he fastened upon his back. The rest of the party being similarly equipped, except the dear child and myself, we all set out, "not knowing whither we went." We had not gone half a mile before I found that I should not be able to travel; having been so long in my wet clothes, and sleeping on the damp ground, the rheumatism had fallen into my loins, so that I could scarcely walk at all. I dragged on for about five miles, when I could go no farther. I felt our situation peculiarly trying at this time; the temper of our captain was very odd, and the whole party was likely to be detained on my account. After resting for a few hours Mr. Longbottom proposed that we should all return to the tent,

and endeavour to gain fuller knowledge of our situation, and prepare ourselves better for travelling. I believe that it was the Spirit of God that dictated this proposal, for all agreed to it, and immediately prepared to return. I walked back in much pain, and about midnight we arrived at the tent, and found everything just as we had left it. After a few days the captain and one of the men started again, and walked along the bush till they came to a river, over which they could not cross. About half a mile from the beach, over the sandhills, there was a lagoon, which appeared to run parallel with the beach, and which the captain supposed to be the same which he had come up to and emptied itself in the sea. Our little boat had drifted on shore, and it was determined that it should be carried over, and that the captain and two men should go in it on the lagoon. This was done; but they returned on the third day, as there was not sufficient water to float the boat the whole distance. It was now proposed to lengthen the boat sufficiently, so as we might all go in her, and make a second trial, hoping to find a better channel. This work was therefore commenced, and had been going on about a fortnight when the captain and the crew of the *Elizabeth*, which had been wrecked about a hundred miles to the eastward of us, came up to us. This circumstance was most providential for us, as well as for them; for the captain had saved his chart, and soon pointed out to us exactly where we were, which was sixty miles to the east of Cape Jervis, and about fifty miles from Encounter Bay. To know our situation was a great relief to our minds. In about ten days the boat was ready, and the poor people, having refreshed and rested themselves, the two captains and two men started on

the lagoon; at the same time, a party of four set off to walk along the beach, with an understanding that the boat party should wait for them at the crossing-place. Three men were left with us. During the absence of the party was truly an anxious time. We felt that, should any disaster befall them or the boat so that they could not return, we had no human means left of ever getting away. However, in less than a week, two of the men returned, with the joyful intelligence that they had been to Encounter Bay, and that our captain would be up in two days with a large whale-boat for us. We waited several days after the time appointed; but seeing no captain or boat, we started in the little boat, taking with us our blankets, a change of linen for each of us, and a small case with a few of my husband's most valuable papers, with a supply of provisions. We left the bush on the 7th of August, having spent forty-five days from the time of our wreck in a state of great anxiety and suspense. It was a beautiful day when we started; the men rowed, Mr. Longbottom steered, and I baled out the water. Being a fine moonlight night, we kept on till midnight, when we hauled up, but could not land. We were obliged to sit in the boat all night. It was dreadfully cold, and a very heavy dew, but, mercifully, we took no cold, though without any shelter and the boat very leaky. At daybreak we set off again, and about ten o'clock met the captain with a large boat. We changed boats, and about one o'clock crossed the Murray River; here we landed, and stayed until sunset, when we again set sail in the boat. When we had gone about six miles we saw a large fire, which the captain thought was probably bushrangers, as he heard they were about the neighbourhood. So we

immediately landed and made our way through the bush to the beach. It was now thought advisable to walk that night to Encounter Bay, instead of sleeping in the bush as we had intended. The sailors in all were very kind, and carried our few things for us. We left the boat about nine o'clock, and walked on all night "till break of day," when the long looked-for Encounter Bay appeared in sight. I did not think when we started that we should have been able to hold out, having had no rest the night before. Our dear boy held up wonderfully; he never once complained of being tired till we were within sight of the place, when he asked very pitifully if that was *Counter Bay*. We had come about twenty miles from the place where we left the boat, and much of the way through deep sand. When we arrived at the fishery, we were kindly and hospitably entertained by Captain and Mrs. W——. They made us a good breakfast, and gave us a comfortable bed, and, indeed, showed us every kindness in their power. We stayed just a week with them. While we were here we received a letter from Mr. S——, requesting us to proceed to Adelaide by the first opportunity, at the same time offering us a home and every assistance in his power. A ship touching at the bay for Adelaide, and the captain kindly offering us a passage, we embraced the opportunity. We had a fine passage, and on the third day arrived at Mr. S——'s house, where we have been most kindly entertained by him and his good lady ever since.'

The 'hand of the Lord' was so evidently seen in thus overruling the distressing casualties which had occurred, that all the brethren and friends concluded that God had assuredly called Mr. Longbottom 'to

preach the Gospel' in Adelaide 'also.' In this wonderful manner was the first Wesleyan Missionary brought to South Australia. *Dwelling* 'two whole years in his own hired house, *he* received all that came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.'

The Rev. John Eggleston succeeded Mr. Longbottom. He was appointed by the Conference of 1840. Mr. Eggleston had spent four years in English Circuits before he entered upon the Australasian Mission. As a young man he took a good position from the commencement of his ministry. The laurels he had won as an energetic, soul-saving preacher did not fade when he entered upon a somewhat different field in the new countries of the south. His first appointment was Hobart Town, where he earned much fame by his fervid and powerful ministry. Removing to Adelaide, he entered upon his sacred duties with an oppressive sense of personal responsibility. He, however, trusted to his God for success, and he was not disappointed. A blessed revival of the work of God broke out. Backsliders were reclaimed, sinners were converted, and many believers were enabled to testify to the possession and enjoyment of perfect love.

One fruit of this heaven-sent revival was the formation of an Auxiliary Wesleyan-Methodist Missionary Society for South Australia. The sermons were preached by Mr. Eggleston in the morning, by the Rev. T. Q. Stow (Congregationalist) in the afternoon, and by the Rev. R. Drummond in the evening. The public meeting was held next day, when his Honour, Chief Justice Cooper, took the chair. His Excellency, Governor Gawler, with great cordiality

headed the subscription list with £5 5s., and expressed his great respect for the Wesleyan Missionaries as zealous labourers in the Lord's vineyard.

As marking an era in the early organisation of the Wesleyan Church in South Australia, the following particulars, taken from the Circuit Plan for the March quarter, 1841, are given:—

I. PLACES.—Gawler Place, North Adelaide, Franklin Street, Thebarton and Emigration Square, Islington and Bowden, Payneham, Walkerville, Onkaparinga Road, Carrington, Reedbeds, Exwell, New Port and Albert Town, Balhannah and Nairn, Craike, Crafer's Tiers, Longbottom, Willunga, Magill, and Kensington.

II. PREACHERS.—Rev. J. Eggleston; Messrs. Abbot, Mincham, Sparshott, Sleep, Turner, Macdougall, Boots, Lelliot, Bray, La Vence, Ridley, Simpson, Goss, Breeze, Dalwood, Hutchins, Baker, Thorpe, Allworth, Folland, Morphett, Thomas, Dalwood; and as *exhorters*, Barmden, Smith, and Shepherdson.

III. STATISTICS.—Full members, 189; on trial, 30; places of worship, 4.

N.B.—There were Wesleyan congregations in eighteen other places. The services were held in private houses, and were attended by 250 to 300 persons.

The conduct of the representative of the Crown in a distant colony is a serious matter. If it be good, then nothing but good follows; if it be bad, it is a terrible evil. If neither good nor bad, then

he is disrespected by the better-behaved classes, and is despised by the evil doers. Of Governor Gawler, Mr. Eggleston testified that ever since he had come to the colony he had been struck with the consistency of religious character maintained by his Excellency and by his whole establishment. There were no balls nor card-parties at Government House. The theatre and race-course were treated with decided disapproval, whilst any philanthropic, and, especially, any religious institution, secured his Excellency's warm sanction. In all his addresses on public occasions there was a distinct recognition of a superintending Providence and of religion as the basis of a community's prosperity. But this good Governor was arbitrarily removed because of his disapproval of the action of the Colonial Office in attempting to force upon South Australia Sir Richard Bourke's plan for supporting a public system of religion in which the Church of Rome would be legalised in the colony as a part of the Church of Christ. His Excellency objected, as a Protestant and a Christian, to be at the head of a Government requiring him to do this *wrong* thing. In daily expectation of the Governor's departure from the province, the following correspondence took place:

'*To His Excellency Lieutenant-Colonel George Gawler, Governor and Commander-in-Chief of Her Majesty's Province of South Australia.*

'MAY IT PLEASE YOUR EXCELLENCY,—

'We, the undersigned Officers and Trustees of the Wesleyan Methodist Society, in the behalf of the said Society, hearing with deep regret that your Excellency is about to remove from the government of this

province, cannot allow you to depart from its shores without expressing our high esteem of your Excellency's personal character, and our sincere thanks for the beneficial exertion of that influence which Divine Providence entrusted to your Excellency's charge in placing you at the head of the government of this colony.

'We beg to assure your Excellency that we have viewed with deep interest the official and personal sanction which your Excellency has been pleased to afford in this colony to every institution which has had for its object the moral and spiritual improvement of its inhabitants. We have also been equally impressed with the uniform and consistent denial of your sanction to any institution or practice which directly or indirectly tended to lower the tone of moral and religious feeling amongst the colonists.

'Earnestly praying that the blessing of that Divine Being Whom your Excellency has thus endeavoured to serve may be ever richly bestowed upon you, and sincerely commending your Excellency and your Excellency's family to the special care of the Almighty,

'We remain, &c., &c.,

'JOHN EGGLESTON, Wesleyan Missionary
(and twenty-three other names).

'May 14th, 1841.'

To this address the Governor sent the following reply:—

'*To the Officers of the Wesleyan Methodist Society, presenting an address at my removal from the Government and departure.*

'I thank you very sincerely for the kind and warm expression of your feelings towards me.

'I long observed, with great interest, the activity and great exertions of the Wesleyan Body in Great Britain and the British provinces in America, and it has been gratifying to me, during my residence in this colony, to see that the zeal of its members was not abated here.

'It has been deeply satisfactory to me to witness that its Missionaries in this colony have been men of sound practical piety.

'I most sincerely pray, that God in His faithfulness and power may preserve and extend the pure and simple doctrines of His Word among yourselves and every denomination in South Australia, knowing, as I do, that there is no other permanent foundation for individual or public prosperity.

'The harmony that has hitherto subsisted among the Christian Bodies of this colony has been a most pleasing subject of contemplation. I sincerely pray also that this may long continue, and that men who hold the sound doctrines of the Gospel, without being loose to forms, may keep them in their proper places as shadows and not the substance of religion, and exercise forbearance in regard to those who, in these things, differ from them. If I were to leave a parting sentence to such men of all denominations, it should be, "See that ye fall not out by the way."

'As long as sound Christian doctrines are extensively known and practised, and harmony among those who hold them maintained, there will be no reason to fear for South Australia.

'May 19th, 1841.' 'GEORGE GAWLER.'

The new Governor shortly after his arrival sent the following despatch to the Rev. John Eggleston:—

Colonial Secretary's Office, 31st May, 1841.

'SIR,—I have the honour to inform you that a despatch has been received from the Secretary of State requiring that the enclosed returns may be filled up, and transmitted to England with as little delay as possible, in order that they may be laid before the House of Commons.

'I am therefore directed by his Excellency the Governor (Captain Grey) 'to request that you will fill up the returns at your earliest convenience, and forward them to this office, for the purpose of being arranged and forwarded to Lord John Russell.

'I have the honour, &c., &c.,

'ROBERT GOUGER, Colonial Secretary.'

In this precious 'FORM' there were recognised as follows: 'Church of England,' 'Church of Scotland,' 'Church of Rome,' 'Wesleyans and all other Persuasions.' The items specified relate to lands, buildings, grants of public money, salaries, etc., of Ministers, congregations, &c. Of course, the Missionary was in a difficulty; but a sense of duty to God and to English Protestantism helped him triumphantly through it. He reasoned that with his views of the Romish Church, and of certain political movements to promote her ascendency in the British empire, he could not consistently, by filling up such returns to be laid before the House of Commons, give his tacit admission of the willingness of the Wesleyan people to be incorporated with the Church of Rome in any legislative enactment for the support of religion in the colony. And he considered the schedules themselves inconsistent with the character of the Government under

which they lived. The coronation oath gave a decidedly Protestant character to the government of the empire, and the character of that oath was outraged in the very form of the schedules. He had also for some time thought that the great design of introducing the Church of Rome into legislative enactments of the colonial possessions of the empire was to secure a precedent for urging upon the Parliament at home the consistency and safety of legalising the Church of Rome as the Church of Ireland. Then efforts would be made to promote her advancement through other parts of the United Kingdom, until she acquired sufficient political influence to assert the supremacy of Romanism and to display its real character. With such political views, as well as from religious considerations, Mr. Eggleston had only one course to follow, which was to return the schedules untouched. Accordingly he wrote the Government Secretary as under:—

'*Gawler Place, June 3rd,* 1841.

'SIR,—I have the honour to acknowledge the receipt of the circular and accompanying schedules, which his Excellency the Governor has directed you to request may be filled up at my earliest convenience. In answer, I have to state that no grants of land or of public money have been received by the Wesleyan Society from the Government of this colony. I beg leave further to state that had any grants of land or of public money been made to the Wesleyan Society, I must respectfully but firmly have declined filling up any schedule presented by our professedly and constitutionally Protestant Government in which the Church of Rome is recognised indiscriminately with the Churches of England and Scotland, and with the

other "persuasions" of the Protestant Church of Christ. As your communication was addressed to me personally, as the Minister of the Wesleyan Body in this place, I append my individual signature to this expression of sentiment; but in so doing, I give expression to the views and feelings of all officers of the Wesleyan Societies in South Australia.'

The rejoinder was a respectful request from the secretary asking for the number of Wesleyan churches, where situated, the number of the congregations, and names of Ministers; to which a full reply was sent. And thus ended a conflict, as between the Missionary and the Governor, in which, it must be confessed, the former had the best of it all through.

Mr. Eggleston was succeeded in 1843 by the Rev. John Weatherstone, whose sympathies were soon called forth very strongly in behalf of the spiritual welfare of the degraded aborigines. As the result of an uncommon industry Mr. Weatherstone had collected upwards of 950 words, with their equivalents in English; all of which were beautifully written out and alphabetically arranged. They were the words spoken by one of the large tribes located on the Murray River; and he asked the Committee to relieve him from the English work, and permit him to go as a Missionary among the black natives. He had, he said, good evidence that this tribe was much attached to him; and he desired, by means of the Gospel of mercy, to save them from annihilation. In this most Christian feeling Mr. Weatherstone was not alone, for in all the early correspondence of the Missionaries with the Committee there are touching references to the wretched condition of these original sons of *Australian* soil, and

of their ready willingness to labour among them. Had this been done forty years ago, and on a large and generous scale, probably, instead of the small remnan t now remaining, there might have been an improved native race, whose numbers might count tens of thousands.

A new era in the history of Methodism in South Australia began with the appointment of the Rev. D. J. Draper, in 1846. Three years after this date, the Rev. T. N. Hull joined the staff. In 1852 the appointments were: *South Adelaide,* T. N. Hull; *North Adelaide,* D. J. Draper and John Harcourt; *Kapunda,* R. C. Flockart; *Mount Barker,* Joseph Dare; *Burra Burra,* a catechist; *Willunga,* a catechist. The Rev. J. C. Symons, by permission of the Chairman, Mr. Draper, had followed the Methodist emigrants to the Victorian gold-fields.

In 1853, Mr. Hull wrote to the Committee that 'the greater part of the population had gone to Victoria; including many of the most valuable of the local-preachers, Class-leaders, and "fellow-helpers," in every department of usefulness. This had filled them for a time with much discouragement, but God had cheered them amidst it all by vouchsafing to those who remained a richer baptism of the Holy Spirit, correcting evil influences and giving a deeper tone of seriousness and spirituality to the Church.'

Mr. Hull was deservedly esteemed, not less for his personal qualities than for his public labours. As a preacher he gained celebrity for his logical acumen, refined taste, exalted eloquence, and impressive appeals. Few men ever went to the colonies better prepared for pulpit duty, and few were favoured with more success in the awakened consciences and holy lives of many of

the people. He walked with God, and drew men thither too. The death of a loving wife, who was a most devoted Christian, together with his own infirmity of health, withdrew him from Australia in 1855, to his green fatherland, Ireland.

Mr. Draper also wrote the Committee 'of Classes broken up and chapels closed, through no supplies being obtainable. Every male member of the Society at Port Adelaide had left. 'We earnestly pray,' said Mr. Draper, 'that returning financial prosperity may be attended with an outpouring of the Spirit of grace and holiness.'

Mr. Flockart informed the Committee 'that the Lord had in a very remarkable manner been their refuge from the storm, their strength in weakness, and their aid in the time of need. Every soul seemed to be in earnest, the congregations were excellent, and the Sunday-schools were doing well.'

The Pirie Street Church had been built in 1851, before the gold-fields' fever had set in. It was dedicated to the service of God by the Rev. John Eggleston, who visited Adelaide for that purpose. From the beginning of services therein, it was a place of remarkable attraction, and was attended by crowds of people. During the superintendency of the Rev. Thomas Williams, 1854 to 1857, a capacious gallery was erected at the cost of £2,270. At the re-opening services, which were conducted by Mr. Williams, Mr. Dare, and the Rev. William Gardner (Presbyterian), the handsome sum of £445 15s. 6d. was collected.

From 1855 to 1862 the Rev. William Butters was Chairman of the South Australian District. He was appointed besides to the superintendency of Adelaide *North* and *South* Circuits, in which he laboured with

great acceptance. The whole of this period of seven years was to him, as 'head of the Denomination,' one of great anxiety and incessant toil. His first administrative act seems to have been the issuing of a circular to all Ministers in charge of Circuits, for securing accurate returns of the *then* condition of the Church properties in their respective localities. The brethren were courteously reminded that the model deed required that the accounts must be audited once every year. The inside measurement of each building, so as to be able to estimate the exact number of sittings the Wesleyan Church provided; the extent of land, and whether legally secured; the character and cost of each building; what debts remained; and what was the yearly income;—were points upon which the Chairman wanted full information. Mr. Butters also gave attention to the immediate introduction of all Connexional collections, which met with a generous response in all the established Circuits.

The year 1856 was marked by an important movement in the North Adelaide Circuit in the way of church extension, when Sir Richard MacDonald, the popular Governor of the colony, laid the foundation-stone of the new church in the month of January of that year. His Excellency's address on the occasion was well received. Referring to a former governorship, in which he had come into very close connection with the Ministers of the Wesleyan Body, he remarked that he considered his presence there a duty on that account, because their labours and assistance in the good cause of religion and civilisation had established a claim on his gratitude and respect, which he was anxious publicly to avow. It had been with a feeling of much gratification he had received on his arrival to

assume the government of the colony a loyal address; and he took that occasion to inform them that they did not meet as strangers, for in other parts of the world he had had the privilege of witnessing and joining in the labours of the Missionaries of the Wesleyan Society in a country not so favoured as was South Australia. He was assisted by them in a period of his life when such actions made a strong impression on the mind; and he had been witness of their zeal and self-devotion in circumstances of trial and amid scenes of peril. It was then in the absence of Ministers belonging to his own Church, that he had been enabled to form a judgment of the Wesleyans; and since then, on all occasions, as now, he was happy to testify his grateful sense of the value of their labours. Therefore, independently of the discharge of a public duty, he was gratifying a personal feeling in assisting at the ceremony of laying the foundation-stone of an additional temple for the worship of God. It was with pleasure he had learnt that though the colony had had but a short existence, the Wesleyans had already more than forty regularly established chapels, independently of preaching stations, affording altogether on each Sabbath accommodation for religious worship to some 10,000 inhabitants of this community. The Church, numbering so many persons as members or supporters in this limited community, was entitled on that account alone to his respect, if it were not also entitled to his affectionate remembrance for the reasons he had stated.

The new church was in due course dedicated to the service of the Most High. And it stands to-day, in its fine commanding position, as a monument of the ardent zeal and singular foresight of Mr. Butters; in

like manner as does the still larger if less elegant church in Pirie Street, South Adelaide, present itself to the multitudes of passers by as a permanent memorial of the Christian earnestness and large-heartedness of the lamented but never to be forgotten Daniel James Draper.

The brethren fearing that after a seven years' term of service in the colony, the Conference of 1862 might possibly remove Mr. Butters to the Melbourne Second Circuit, to which he had been invited, passed at their District Meeting the following minute: 'This meeting recommends that the special attention of the Conference be directed to the note appended to their draft of stations relative to the Rev. W. Butters. The brethren gratefully refer to the marked ability displayed by their Chairman in the introduction of all those Connexional measures which the formation of an Australasian Conference rendered necessary, and in the management of all the District and financial affairs; they rejoice in the increase of the number of Ministers, Church-members, and chapels, and in the great improvement in the financial position of the Church property which has taken place whilst this District has been under his care; they are thankful for the peace and growing prosperity which prevail throughout all the Circuits; and, believing it to be the general wish of the Wesleyan Church in South Australia that their Chairman should continue among them, they earnestly and respectfully request that the Conference will endeavour to make some arrangement by which the valuable services of the Rev. W. Butters may be continued to the District.'

The Conference, however, appointed Mr. Butters to the Second Melbourne Circuit, and the Rev. John Wats-

ford, from New South Wales, was appointed as Superintendent of the Adelaide South Circuit and Chairman of the District. For the next six years Mr. Watsford exercised his ministry in the North and South City Circuits. His name will always be associated with the origination of means for the development and maturing the mental powers of the *young* manhood of his congregations. He threw his whole heart into the work of soul-saving, and he was rewarded with much success. His beseechings of the people 'night and day with tears' to be 'reconciled unto God' are frequently spoken of with grateful and wondering interest. The costly lecture hall in Pirie Street, erected mainly through his instrumentality, is a pleasing and permanent memorial of his intense desire to make the young people of his charge an intellectual as well as a religious power in the country. Believing also that the time had come for a Wesleyan Collegiate Institution to be erected, he took the initiative by securing an eligible site near Kent Town, Adelaide. He did not remain in the colony long enough to see the building erected, but the foundation-stone was laid by H.R.H. the Duke of Edinburgh in 1867, the year before Mr. Watsford removed to the Ballaarat Circuit, in Victoria.

The Rev. W. Lawrence Binks was appointed by the Conference of 1868 as Superintendent of the North Adelaide Circuit, and took charge of the District at the same time. After sustaining this onerous and responsible position for seven years, much to the prosperity and extension of the work, he sought relief and rest by becoming a supernumerary for one year. Immediately upon his appointment, he threw his whole energies into the erection of Prince Alfred College, and by the sheer force of an indomitable will cleared

all difficulties out of the way as they arose. In 1870, he took up his residence at the college as its President, and to his urbanity, ability, and unwearied diligence may be attributed, in a large degree, its great success.

The Rev. W. Poole Wells succeeded Mr. Binks as resident President of the college, and held that office two years. In 1875 a new arrangement was made; the head-master for the time being having the entire control of the internal management, and the President of the South Australian Conference being Honorary President.

Several commodious and elegant churches have been built. One at Gawler, under the superintendency of the Rev. Thomas Lloyd; also a large church at Brompton, mainly owing to the incessant labour of the Rev. J. Young Simpson, under Mr. Lloyd's direction; two large churches at Kent Town and Moonta, through the Rev. S. Knight's exertions; an elegant memorial church in South Adelaide to the character and labours of the late Mr. Draper, during the superintendency of the Rev. J. Gane Millard; one at Magill, under the direction of Mr. Binks; one at Norwood, principally through the zeal and perseverance of the Rev. C. T. Newman; and two others at Clarendon and Glenelg, by the praiseworthy efforts of the Rev. Joseph Nicholson.

The Wesleyan Church has the honour of sustaining the only mission in the northern territory. The headquarters are at Palmerston, situate on the eastern side of Port Darwin, about 2,000 miles in a straight line from Adelaide. The site of the township is well chosen, being high and dry, and almost entirely surrounded by the sea. About twenty-four miles to the south of Palmerston is the village of Southport, which is already an important place, being the nearest port

to the gold mines, which are from 100 to 150 miles farther inland. The Rev. J. A. Bogle was the first Missionary. The Adelaide Congregationalists had already sent the framework of a small chapel to Palmerston, and had agreed with a *lay* Christian gentleman for its erection and the commencement of religious services. The project, however, was abandoned, and the chapel was purchased by the Wesleyans and erected upon an eligible allotment kindly lent for that purpose by W. Longbottom, Esq., J.P., of Adelaide. Mr. Bogle entered upon this hazardous mission in the true spirit of a 'soldier of Jesus Christ.' His own hands, with the help of a *sailor* carpenter, put up the mission house, chapel, and fences, making altogether a complete miniature establishment, having an air of comfort and a stamp of neatness in its every part. After three and a half years on this trying station, during which Mr. Bogle made several visits to the gold-mines to minister to the people, he and Mrs. Bogle returned to Adelaide, and received a hearty and loving welcome from many friends and Ministers of several denominations.

The South Australian Conference of 1877 appointed the Rev. John D. Langsford (originally of Exeter, Devon) to succeed Mr. Bogle. He and Mrs. Langsford arrived in due course at Palmerston, and entered upon the mission full of faith and hope.

There is a Wesleyan Book Depôt in King William Street, Adelaide, managed by a committee appointed by the South Australian Conference; the Rev. Thomas Raston is the Book Steward. *The Methodist Journal*, a weekly paper, is doing good service in the interests of education, morality, and religion.

Statistical returns presented to the South Australian

Conference of 1878: 33 Circuits, 200 churches, 26 other preaching places, 40 Ministers, 1,894 Sabbath-school teachers, 171 Sabbath-schools, 14,042 Sabbath-scholars, 298 local-preachers, 353 Class-leaders, 4,905 members, 663 on trial for membership, 225 communicants, 34,440 attendants on public worship.

The Episcopal Church.

The unauthorised endowment of certain denominations by an early governor was set aside by the South Australians as soon as they had a responsible parliament. Since that auspicious time there has been perfect religious equality, and a healthful competition among the different sections of the ONE Church.

The Episcopal Body had as its first chaplain the Rev. C. B. Howard, who died in 1843. The next was the Rev. James Farrell, who is also dead. The Right Reverend Augustus Short, D.D., was consecrated Bishop of Adelaide in 1847. His official life has been characterised by consistency of profession and untiring labours. The affairs of this Church are under the control of a synod, consisting of the Bishop, his Ministers, and a representative laity. Baroness Burdett-Coutts has endowed this diocese very munificently; some £17,500, we believe, having been set apart by her for the support and extension of Episcopalianism in the colony. There is another endowment by Leigh and Allen of £3,000 per annum, to which must be added an annual grant of £500 from the 'Society for the Propagation of the Gospel in Foreign Parts.' Altogether making a sum much larger than could have been obtained from the state upon a census principle of concurrent endowment.

Dr. Short was appointed to the see of Adelaide

by letters patent from the Crown. In 1860, in consequence of the contest between Bishops Gray and Colenso in South Africa, the Queen was asked to revoke the said letters, and substitute some instrument which would have the effect of recognising the fundamental provisions and proceedings of the synod, and the forms of its trust deeds, making them valid and binding upon all parties concerned. But the Duke of Newcastle would not recommend this course to Her Majesty, and suggested that the Bishop should apply to the local Parliament for an act. A bill, therefore, for the incorporation of the 'Church of England' was introduced into the legislative council, and was referred to a select committee. This committee, in due course, reported to the council that the promoters of the bill had failed even to prove its preamble. Petitions were presented and strong language was used for defeating this attempt at ecclesiastical legislation. It was affirmed by the petitioners that, 'No priest, prelate, or other ecclesiastical potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, temporal or ecclesiastical, within this free province of South Australia, such as is sought by this bill to be conferred upon the Bishop and synod of the Church of England.' The Episcopal Church, therefore, is simply a voluntary Body, happily free from all state control or dictation, and is left to work out its own ideas for the spiritual good of its own adherents, precisely on the same conditions as do all other religious denominations.

The good Bishop has been engaged for many years in collecting funds for the erection of a cathedral church on a beautiful site between South and North Adelaide. In 1877 the building was sufficiently ad-

vanced for dedication to the service and worship of God.

The Dean of Adelaide, the Rev. A. H. Russell, occupies a position of much responsibility and influence. In addition to his ministerial uprightness, he is a genuine philanthropist, educationist, and earnest worker in all good things. To know the Dean is to love him. Like his brother Dean in Melbourne, he has a cognomen, 'the enthusiastic Dean;' which he has won by kind acts to the *stranger* emigrants, and by a thousand humane and Christian works, known only to his God and to the numerous parties to whom he has so unselfishly ministered.

St. Peter's Collegiate Schools, and the Grammar Schools at Kooringa and Christchurch belong to this Denomination.

The Congregational Church was founded by the Rev. T. Q. Stow in 1837. In writing to the Colonial Missionary Society, which sent him out, he penned a delighted exclamation: 'What a land is this to which you have sent me! The loveliness and glory of its plains and woods, its glens and hills! But of these you will hear more from others. I cannot, however, leave it out of my estimate of God's goodness to me, that He has placed me in so fair and sweet a portion of the earth.' Many of the first settlers speak of the fine spirit of this never to be forgotten and eloquent pioneer; who, in the beginning of his colonial career, 'laboured with his own hands,' and carried on his own shoulders some of the materials which he went to the *reed beds* to procure for erecting a temporary 'tabernacle' in *that* 'wilderness.' For twenty-five years he exercised a powerful ministry in Adelaide, and was made a great blessing to the emigrant people who had

come to the country to settle. He died very suddenly at Sydney on the occasion of a visit to that city. His remains were brought to Adelaide for interment, when a multitude of grateful and mourning persons followed them to their last resting place. A few years since the *Stow* Memorial Church was built in Flinders Street, as a suitable memento to the memory of a good colonist, a faithful Minister, and a sincere friend.

This Christian body has been well represented from the beginning. And at the present time the names of the Revs. F. W. Cox, C. Manthorpe, J. C. Macmichael, J. Ferguson, and W. R. Fletcher, M.A., are much respected. The principles of *old* Congregationalism, as obtaining in England, have been sacredly guarded by both Ministers and people in this colony. No doubt to this fact, in great part, is to be attributed the complete religious equality which prevails in South Australia.

The different branches of *Presbyterianism* have been united under the title of the PRESBYTERIAN CHURCH OF SOUTH AUSTRALIA. There have been from the beginning excellent Ministers of this denomination; some of the grand, original type of the OLD kirk parson, who have laid the foundations of a prosperous and compact Church. This body has several good establishments of churches, manses, and Sunday-school buildings. The Rev. John Lyall's church in Flinders Street is a centre of light and blessed influence.

The PRIMITIVE METHODIST CONNEXION numerically stands well in South Australia. The Conference has sent out some very efficient preachers to this mission from time to time. There is a 'Book Concern' in Franklyn Street, of which the Rev. John Goodwin is the Conference Steward. The number of churches, in

1878, was 103; supplying accommodation for 13,678 persons. The value of Church property was £49,588.

The BIBLE CHRISTIANS are a numerous and progressive body. The foundation of this sect was mainly laid by the Rev. James Way in 1850. Mr. Way was honoured in 1876 by the celebration of his jubilee of ministerial labours by a public breakfast given by his son, Mr. Chief Justice Way. The affecting story of his life and work in England, and then in South Australia, as given at that meeting, was one of the most remarkable for incident and beautiful simplicity that has ever been given on a similar occasion. On the gladsome morning of this celebration, Mr. and Mrs. Way and family were honoured with the presence of the leading members of the Government, of the Legislative Council, and House of Assembly, Ministers of different Churches, and influential persons from every other class of colonists, who lovingly and heartily testified to the high character and useful ministry of this venerable and apostolic man. This denomination has made so much progress as to have a Conference of its own, the first being held in Adelaide in 1876.

The METHODIST NEW CONNEXION has a church in Adelaide, and one station in the country.

THE BAPTISTS are an increasing and prosperous body. The church of the Rev. S. Mead, M.A., in Flinders Street, Adelaide, is one of the best ecclesiastical edifices in the city. C. H. Spurgeon, of the Metropolitan Tabernacle, London, has done good service for South Australia in sending out some of his zealous young men as Ministers. *Spurgeonism* is not preached; but Spurgeon himself preaches through his sons in the ministry in all parts of Australia. This body has a fine church at North Adelaide; one at

Gawler, one at Kapunda, one at Angaston, and many others in different parts of the colony.

The sect called 'THE CHRISTIAN BRETHREN' is established in Adelaide and in several places in the country. For many years the late Rev. Thomas Playford, formerly one of the Guards at Waterloo, was its principal Minister. The present pastor is the Rev. Mr. Gore, who is said to be a scholarly and able man.

The GERMAN LUTHERAN CHURCH has a very fine building in Adelaide, many others in the colony, and a settled pastorate. The Rev. A. Kavel, several years ago, came with his flock from Silesia; and the Rev. Mr. Meyer succeeded to him. Pastor Nichet is exercising a good influence among his countrymen at Angaston. The Unitarians, the Jews, and a few other sects are represented in the colony.

In connection with all the denominations vigorous and praiseworthy efforts in behalf of the Sunday-schools are put forth.

ECCLESIASTICAL RETURNS, JANUARY 1ST, 1876.

Denominations.	Churches.	Other Buildings.	Sittings.	Sabbath Schools.	
				Teachers	Scholars.
Wesleyan Methodists	179	97	32,296	1,725	12,615
Primitive Methodists	106	41	15,000	823	4,554
Bible Christians .	87	20	14,950	670	3,600
Episcopalians . .	73	38	20,726	481	4,965
Roman Catholics .	42	5	11,980	—	—
Congregationalists .	36	10	8,800	300	3,200
Baptists . . .	32	11	5,935	252	2,470
German Lutherans .	31	8	6,124	12	520
Christian Brethren .	20	—	5,000	54	539
Presbyterians . .	19	17	6,050	140	1,100
Sundry Sects . .	8	3	1,845	24	165
Totals . .	633	250	128,706	4,481	33,728

There are also two aboriginal Mission establish-

ments. One, supported by the Bishop of Adelaide and his friends; and the other by non-episcopal Ministers and their friends. Both are superintended by resident agents with some success.

From the time of the foundation of the colony, in 1836, public education has been provided at the expense of the state. But with the commencement a few years ago of a new era in the development and prosperity of the country, additional provision had to be made. The Government therefore brought in a Bill in 1875 to repeal the Act of 1852, which was, 'To promote education by aid towards the erection of schools and the payment of stipends to teachers,' and to substitute for it another measure of broader and more effective principles. This provides for the appointment of a Minister of Education, who must be a minister of the Crown, and directly responsible to Parliament. A council, having at its head a president, appointed by the governor in council, and a salaried staff of officers. The machinery for working the act is provided by a code of regulations, which has the force of law when approved by the executive Government and when not objected to by either the Council or Assembly. Practically the instruction is secular and compulsory.

Adelaide has followed in the wake of Sydney and Melbourne in having its own University, and has the power of conferring degrees. To Captain Hughes and Mr. Thomas Elder, well known and successful colonists, for a donation of £20,000 each in aid of the erection and endowment of such an institution, the colony is mainly indebted for this seasonable addition to its educational projects.

The city of Adelaide differs from Sydney, it being less picturesque; and from Melbourne, it being less

palatial. Still, it is generally pronounced to be queenly; and, as a future emporium of *Central* Australia, to be well chosen. It is situate in 34° 57′ of south latitude, and 138° 38′ of east longitude. It is divided into South and North Adelaide, and running between—when there is any water to run—is the River Torrens. It is six miles inland from Port Adelaide, on a rising *plateau;* having an area, inclusive of streets, squares, and park-lands, of over 3,000 acres. The finest of its streets is that known as King William Street, which runs from north to south, and is 120 feet wide. As much as possible, all the streets are laid out at right angles; which, for various reasons, is both convenient and beneficial. The Government House, the Town Hall, the Treasury, Post and Telegraph Offices, the Supreme Court House, the Local Court, and Police Offices are fine and commanding buildings. Adelaide has a population, exclusive of the suburbs, of 31,573; but, taking in a radius of from five to ten miles from the Post Office, it would probably be some 60,000. Through the alertness of Sir Henry Ayres, M.L.C., then chief secretary, and the Hon. J. Wentworth Cavenagh, M.P., then commissioner of public works, South Australia secured in 1872 the enviable distinction of erecting the overland telegraph line to Port Darwin, a distance of nearly 2,000 miles from Adelaide, by means of which direct communication can now be had with various parts of India, the European continent, England, America, and the West Indies on the one hand; and with all the Eastern Australian colonies on the other. This line to Port Darwin cost £370,000.

Adelaide has the advantage of receiving *first* the monthly budget of English news by the P. and O. Company's steamers, and of flashing it along to Mel-

POST OFFICE AND TOWN HALL, KING WILLIAM STREET, ADELAIDE. 1878.

bourne, Sydney, and other important places within a few hours after arrival at the head office in King William Street.

TABULAR STATEMENT OF THE PRINCIPAL TOWNS OR DISTRICTS.

TOWN OR DISTRICT.	Population.	Distance from Adelaide.
Aldinga	697	27 miles S.
Angaston	2,184	51 „ N.W.
Auburn	700	74½ „ N.
Balaklava	943	60 „ N.
Balhanna	288	18½ „ E.
Beltana	—	398 „ N.
Blanche Town	90	88 „ N.E.
Blinman	500	348 „ N.
Brighton	576	10 „ S.
Clare	647	89 „ N.N.W.
Clarendon	1,746	18 „ S.E.
Echunga	1,600	21 „ S.E.
Freeling	250	36¾ „ N.
Fulham	100	5½ „ W.
Gawler	1,809	24¾ „ N.E.
Glenelg	2,208	6½ „ S.S.W.
Goolwa	624	60 „ S.
Hahndorf	500	17 „ E.
Hamilton	1,041	59½ „ N.
Hindmarsh	4,120	2 „ N.W.
Kadina	4,000	96 „ N.E.
Kapunda	1,844	48 „ N.E.
Kingston	500	169 „ S.E.
Kooringa	1,500	101 „ N.
Laura	500	141 „ N.
Macclesfield	1,000	27 „ S.E.
Magill	250	4½ „ E.
Mannum	—	52 „ N.E.
Manoora	500	75 „ N.E.
Meadows	—	28½ „ S.E.
Melrose	300	195 „ N.
Meningie	290	78 „ S.E.
Milang	285	48 „ S.E.
Millicent	—	341 „ S.E.
Mintaro	400	82¼ „ N.
Modbury	500	9½ „ N.E.
Moonta	5,000	99 „ N.W.
Morphet Vale	900	15½ „ S.
Mount Barker	1,900	21 „ E.
Mount Gambier	4,874	287 „ S.E.

TABULAR STATEMENT OF THE PRINCIPAL TOWNS, ETC.—*Continued.*

Town or District.	Population.	Distance from Adelaide.
Mount Pleasant	1,000	35 miles N.E.
Mount Torrens	250	30 „ N.E.
Nairne	2,079	25 „ E.
Narracoorte	1,164	222 „ S.E.
Noarlunga	1,100	20½ „ S.
Norwood	6,576	2 „ N.E.
Oakbank	200	20½ „ E.
Pekina	900	254 „ S.E.
Port Adelaide	2,885	7½ „ N.
Port Augusta	569	240 „ N.W.
Port Elliott	1,339	59 „ S.
Port Lincoln	150	210 „ W.
Port Macdonald	888	304 „ S.E.
Port Victor	250	64 „ S.
Port Wakefield	300	60 „ N.
Redruth	560	101 „ N.N.E.
Reynella	300	13½ „ S.
Robe Town	600	195 „ S.E.
Rochester	—	103 „ N.byW.
Saddleworth	1,155	67½ „ N.
Salisbury	600	12½ „ N.E.
Strathalbyn	1,383	35 „ S.E.
Truro	150	57½ „ N.E.
Two Wells	500	24 „ N.
Wallaroo	2,000	91½ „ N.W.
Wellington	1,000	69 „ S.E.
Willunga	580	30 „ S.
Woodside	2,800	23¼ „ E.
Yankalilla	1,190	46½ „ S.
Yudanamutana	—	460 „ N.W.

P.S. There are over 100 towns and townships of smaller size and populations in different parts of the colony.

South Australia has now a world-wide fame as a wheat-growing country. After supplying the wants of a quarter of a million of its own people for personal consumption and for seed, it exports annually thousands of tons to the eastern colonies, South Africa, and England.

In 1875 there were 839,638 acres of land in wheat cultivation; 13,724, in barley; 22,785, in oats; 4,328, in peas; 4,582, in potatoes; 274, in flax; 5,051, in vineyards; 3,077, in orchards; and 4,257, in gardens. The total yield of wheat for that year was 10,739,824 bushels; 60,749 ditto of oats; 107,315 ditto of barley; and 78,050 ditto of other cereals. The total acreage cultivated was 1,444,586 acres.

The MINERAL RESOURCES of the colony are immense, and still await the strong hand of industry and the generous aid of the capitalist for their full development. These are copper, iron, silver, gold, bismuth, and tin. In 1875, 136,835 cwt. of copper was exported, worth about £580,000. There was an export also of copper ore of 26,436 tons, worth £180,000. The gold mining is more productive than heretofore, and is an encouraging industry in several localities.

During nine months of the year the CLIMATE is very delightful, but the months of December, January, and February are hot and dusty.

The average RAIN-FALL from 1839 to 1874 was 21·091 inches. Epidemic diseases are unknown.

There are several RIVERS and LAKES. Of the former the Murray in the south and the Roper in the north are much the largest. Of the latter we may mention the Torrens, Eyre, Gairdner, Gregory, Blanche, Blanchwater; the Blue Lake at Mount Gambier, Lake Alexandria and Albert, which are deep and navigable.

The STOCK and PRODUCE, in 1875, may be summarised as 107,164 horses, 219,240 cattle, 6,179,395 sheep, 100,562 pigs; and 26,833 tons of potatoes, 194,794 of hay, and 727,979 gallons of wine.

Up to 31st December, 1875, there had been granted and sold of Crown lands 6,398,823 acres, which had

realised £6,374,702. The Government had constructed 274 miles of railways, and erected 3,904 miles of telegraph lines. The following are the stations on the overland telegraph line:—

	Miles.		Miles.
Adelaide to Beltana . .	355	Adelaide to Powell's Creek . .	1,467
„ Strangway Springs	545	„ Daly Waters	1,605
„ Peake . . .	636	„ Katharine .	1,771
„ Charlotte Walters .	804	„ Pine Creek .	1,825
„ Alice Springs .	1,036	„ Yam Creek .	1,854
„ Barrow Creek .	1,207	„ Southport .	1,949
„ Tennant's Creek .	1,354	„ Port Darwin .	1,973

The Government was fortunate in securing the invaluable services of Mr. Charles Todd, C.M.G., in carrying out this formidable undertaking to a satisfactory conclusion. None but those who were personally engaged in thus threading their way through the trackless and heated deserts of Central Australia can ever know how great were the obstacles to be overcome.* Mr. Todd was ably assisted by Mr. R. C. Patterson and others, or the enterprise could not have eventuated as it did. And, although, at the time, there was some

* The exploration of *Central* Australia by the South Australian Government has been of the greatest importance. Captain Sturt in 1828, 1829, 1830, 1831, 1844, and 1846, rendered great service as an explorer. Dougald Stewart, in his first journey went 200 to 300 miles to the N.E. of Spencer's Gulf; in his second, he reached within 250 miles of the Gulf of Carpentaria; and in his third he reached Van Diemen's Bay, on the north coast. Mr. MacKinley subsequently went from Adelaide right through to the Gulf of Carpentaria. And in 1873, Colonel Warburton and Mr. Gosse crossed the continent. The overland telegraph line is the fruit of the labours of these intrepid men.

grumbling at the enormous expense incurred, yet the OVERLAND line remains to-day as a monument of the fine spirit of enterprise which possessed the South Australian Government, and of the great skill and perseverance of the chief director.

The NORTHERN TERRITORY thus opened up contains an area of 340,097,280 acres of land, which is well watered; Port Darwin is situate in 12° 30′ south latitude, and 130° 3′ east longitude. For convenience, magnitude, and safety, it stands second only to Port Jackson, New South Wales. It will doubtless become before long the port of arrival for mails from India, China, and Great Britain for the Australian colonies and Tasmania.

The MINERAL RESOURCES of the territory include gold, copper, tin, and lead. About 15,000 ounces of gold are exported per annum, not including what may be privately taken by the miners themselves. Hard ferruginous limestone, talc, and clay-slate are found in many parts of the country. No mountains are found near the coast. Table-land, rising from 1,000 to 1,500 feet, may be seen in the distance.

The Adelaide Government has met with a series of discouragements in its endeavours to develop the territory. The population, at the present time, is not 1,000. The introduction of a few thousands of industrious black and coloured artisans and agricultural labourers from the *British* West Indies at the expense of the South Australian Government, as a part of its emigration policy, would be the best thing to do for bringing to light the undoubted resources of this large portion of Central Australia. By the Land Act of 1872, persons may select *surveyed* land at 6d. per acre, up to 1,280 acres, at a ten years' lease, with a

right to purchase; or they may purchase at 7s. 6d. per acre cash, without any conditions of residence or cultivation. 274,000 acres have been selected; and 379,000 acres are now open for selection.

The late Mr. F. S. Dutton thus describes South Australia *proper*, not including the northern territory: 'So far as the colony has been surveyed and explored by parties competent to form an opinion, the whole of the land may be divided into three divisions: one-third, good, open agricultural and pastoral land; one-third, wooded ranges available for pasturage; and the remainder scrub and rocks. But the experience of the last few years has shown us that this scrub bids fair to turn out the most valuable part of the colony; all the rich mines having been discovered in precisely the sort of ground described as rocky and scrubby.'

The POPULATION is being gradually increased by emigration from the mother country. The Government grants free passages to carpenters, bricklayers, masons, plasterers, agricultural and railway labourers, copper, tin, and lead miners, not exceeding forty years of age; also to married persons with not more than three children, to single men, and to single domestic servants. Besides, all persons, who are considered eligible by the emigration agent paying their own passage, receive a land order warrant of the value of £20 for every adult above twelve, and £10 for children between one and twelve.

It only remains to be added that the POLITICAL CONSTITUTION is liberalism itself. This might be expected, when it is remembered that the people have determined not to consent to the setting up of a state religion, whether Presbyterian or Episcopal, nor to tolerate any assumption of denominational ascendancy by any re-

ligious body. The Parliament is entirely elective. The LEGISLATIVE COUNCIL, consists of eighteen members, elected by the whole body of electors, six retiring every four years. A member must be thirty years of age, have been for three years resident in the colony, and be either a born or naturalised subject of the Queen. The qualifications of a voter are that he be twenty-one years of age, have been on the electoral roll for six months, and have a freehold of £50 value, or a leasehold of £20 annual value, or that he occupy a house of £25 annual rental, and be one of her Majesty's subjects. The character of the *personnel* of the council therefore is secured by the creation of a socially select body of electors. The HOUSE OF ASSEMBLY consists of forty-six members, elected for three years. The qualifications of electors and elected are the same; they must be twenty-one years of age, and must have been on the electoral roll for six months. Elections for both Houses are by ballot. The Governor may dissolve the Assembly, but not the Council. The Government consists of the Executive Council, chosen from the members of the assembly and council and approved by the Governor. On a vote of 'want of confidence' passed by the assembly, the Governor dismisses the ministers and calls others to their places. A new ministry, does not go back for re-election by the constituencies.

South Australia is intensely English in the social habits of the people and in the trades and manufactories which have been introduced and firmly established. The judiciary, police, and magisterial courts are impartially presided over. Generally, the people are well-circumstanced and happy. Sobriety, temperance, honesty, industry, and obedience are the prevailing habitudes of all classes.

WESLEYAN MISSION PREMISES, PERTH, 1843.

CHAPTER VI.

WESTERN AUSTRALIA.

[*Area*, 978,000 *square miles, or* 625,920,000 *acres. Population*, 27,321. *Revenue*, £162,189. *Expenditure*, £179,484. *Public Debt*, £135,000. *Imports*, £386,007. *Exports*, £397,293.]

THIS portion of the Australian continent has a prominent headland in 115° east longitude, and 34° 24′ south latitude, called Cape Leuwin. It is the first Australian land seen when coming from Point de Galle by the P. and O. Company's steamers on their welcome voyage to the Southern World with her Majesty's mails. East by south, distant 160 miles from Cape Leuwin, is King George's Sound, where the first of the mails is landed in Australia.

Western Australia is the largest colony of the group, being about 1,300 miles from Cape Londonderry in the north to the river Forth in the south; and about 800 miles from 129° east longitude to Dirk Hartog's Island in the west. The coast-line is about 2,000 miles. The distance of Cape Leuwin to England is about 11,000 miles. The population, from a variety of causes, on the 31st December, 1876, was only 27,321 persons. Probably 10,000 of these, including their families, had been deported by the English Government to Swan River Settlement; and who had been introduced, at the earnest request of the colonists themselves, in

the belief that such an arrangement would bring a large imperial expenditure. For a few years this polluted stream of English crime flowed into the colony; but it was stopped in 1868 at the instance of the energetic remonstrances of the eastern colonists.

In 1830, and subsequently, a goodly number of respectable settlers, taking with them considerable property, emigrated to Western Australia. These supplied most providentially, a powerful corrective to the otherwise unrestrained practices of the convicts; so that the settlers enjoyed a comparative immunity from those terrible outbursts of hatred and cruelty which had marked the early history of convictism in New South Wales and Van Diemen's Land. A firm, but mild administration of the government, conjoined with moral and religious influences, had the gratifying effect of subduing the refractory and stimulating the improvable; hence, law and order became the rule, much to the comfort and credit of the country.

Although the colony was founded in 1829, no provision was made for the educational and spiritual wants of the population besides a Government chaplain and one teacher, until 1838, when the English Wesleyan Conference appointed the Rev. W. Longbottom to be its Missionary in that province. But Mr. Longbottom, on his passage from Hobart Town to Swan River, having been wrecked on the South Australian coast, found his way to Adelaide, with Mrs. Longbottom and their little son, when he took charge of the infant cause which had been created by a few Methodist emigrants in that embryo city. On the 8th of January, 1840, the Rev. John Smithies, with his wife and three children, sailed from London for Perth, Western Australia. This excellent man had laboured for nine

years as 'a faithful and valuable Missionary' in Newfoundland; and now he again embarked for the far distant south, that he might introduce 'Christianity and civilisation among the aborigines of that part of Australia, as well as take charge of the English congregation and Society then existing in the newly formed colony.'

The first attentions of Mr. Smithies were to those of his own countrymen, as shown in a most interesting letter of his to the Committee, written in October, 1840. But he could not overlook the black natives, to whom he was also sent with the 'Word of this salvation.' In about six months he had made himself sufficiently acquainted with their physical appearance, means of living, social habits, and singular customs, as to indite a long letter to the Committee upon these questions. They were not cannibals, he said, yet they could indulge in the most horrid and revolting murders by way of revenge for fancied or real injuries. Drunkenness was an evil to which they had a natural aversion, and was not at all practised by them. In fact, if one were made drunk by a white person, the rest of the natives would tantalise him, and say, 'Drunk too much—no good.'

Mr. Smithies was extremely cautious in his remarks upon what he calls their 'religious views.' But, as an additional proof of the universality of the Fall, and of the dreadful consequences which have come through it upon the heathen world, the following quotation may be given: 'They appear to be universally ignorant of the true God, of their accountability, and of future rewards and punishments. As to false gods and idols, they have none at all, and, of course, worship none. They have some vague idea of immortality and transmigration; for, when a person dies, they believe that the *goordomit*, or spirit, lives after leaving the body, and rises up a

white man. They believe, that we *cabbra*, or white men, were once black men; but, having died once, we have sprung up white men, and some of them claim relationship with some of us, because they fancy they see a resemblance in us to their departed friends. If you ask them what white men become after death, they are at a loss. We hope soon to proclaim among them to their joy "that life and immortality are brought to light by the Gospel." '

Many a Christian mission has been successfully launched by the simple precaution of beginning with the children. Mr. and Mrs. Smithies adopted this course. Thirty were soon gathered, who showed much aptitude in acquiring the power to spell and count and sing. The Lord's Prayer, which was translated into the native tongue, the boys and girls soon learnt. The heart of the good Missionary swelled with thankfulness. God had smiled on the work; and he confidently asked the Committee for the appointment of two additional Missionaries. Already there were the Perth mission, the Freemantle mission, and the York mission; and there was Australind not yet touched! 'More Missionaries, more Missionaries!' exclaimed the apostolic Waterhouse with his dying breath in eastern Australasia; and John Smithies, from the western lines of the same Australasia, sends along the appeal to the far distant north: 'O fathers and brethren, give us labourers, and we shall see this barren wilderness become as the garden of the Lord, and great will be our rejoicing.'

We find, however, in 1843, that Mr. Smithies was still alone, and apparently succeeding well with the native work. There had been a public examination of the native school, when his Excellency Governor Hutt and other high officials were present. The hymn, 'Come

to Jesus,' was sung by these black children in their native tongue. Specimens of sewing, knitting, writing, and arithmetic were shown to the visitors, who were much surprised at what they saw. The white children were also examined; who, with their co-pupils of the black race, numbered in all about one hundred scholars. But a little while ago these black children were 'bush denizens of the soil;' but now they were transplanted within the enclosure of the Church of Christ. The Missionary's hope was to see these juveniles become the subjects of the saving grace of God; so that, in due course, they might penetrate the 'bush' and wild fastnesses of the land, and, among their own people, say, 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'

In further reference to the native work, Mr. Smithies said: 'They had had many exercises and great trials with the young aborigines on account of their habits, propensities, &c., and, especially, because of several attempts which had been made by the whites to corrupt them; and it was only by the greatest watchfulness and care the fruit of their labours could be preserved. But amid these discouragements, several of the boys and girls were a great comfort to them. They seemed, indeed, to promise to be the Lord's. They were naturally quiet and amiable, stood aloof from moral evil, and attended seriously to things spiritual and eternal. God's blessing could fructify and bring those buddings into well ripened fruit to His honour and glory.'

And 'fruit' had been even gathered into the heavenly garner. Three of the native boys had died. 'Birgee,' the last of the three, had lived with the Missionary's family about two years. He was a sharp, active lad. He died from the effects of an attack of

influenza. Suddenly, the lamp of life was extinguished, and Birgee's spirit reached Canaan's happy land, of which he had often spoken and many times sung. The Missionary had no doubt that Birgee had become an *Australian* spirit 'bright before the throne of God.'

The mission, in its colonial aspect also saw prosperity. The establishment at Perth was completed. The new church, the school-house, and parsonage, stood on one allotment; and thus the morning, afternoon, and evening schools were under constant supervision. The English services were well attended; membership was sought, and many were saved. The regular observance of Leaders' meetings, with the introduction of quarterly fasts and lovefeasts, had been attended with much good.

It becomes a question affecting the honour as well as the success of a mission station, whether it should be strengthened, be left *under*-manned year after year, or be abandoned to some other society, which might effectively occupy it. An English Missionary Society, in particular, should fully organise or not enter upon the ground at all. And how it was that the mission in Western Australia was left year after year with only one Missionary it is now difficult to say and impossible to justify.

In a long letter of twelve pages of foolscap, dated the 21st of October, 1847, Mr. Smithies went fully into the question of the Western Australian Mission. For his own sake the substance of this letter need not be given, for the fine old man is beyond the reach of criticism, censure, or approval; but for the sake of other missions in our far-off colonies and in purely heathen lands, as well as for the sake of many a solitary Missionary, who, notwithstanding all entreaties to the contrary, is left year after year away from

Christian brethren and the comforts of civilised life, to mourn the hardness of his lot and his inability to compass the circle of his duties, extracts may and ought to be given:

'The difficulties connected with both branches of our mission are such as greatly to discourage us, and lead us to sigh for either a removal or additional help in our work. We have been here nearly eight years, contending with prejudices and persecutions from without, various and increasing troubles in the native work; also the usual routine of things in the colonial work, and all this without any brotherly aid or sympathy, or counteracting influence. We sometimes think this is not Methodism to be thus alone. We know you care for us and the cause; others of the brethren to whom I have written in the colonies sympathise with us: but these things bring no help. I have written to Mr. Boyce fully on our mission. He stated a year ago, he would come and see us and do something; but then we know the difficulty he has in reaching us. Dear fathers and brethren, do not mistake, or think that we are weary of this place or the mission, or wish to change without reason. We could live and die here, provided we saw the hand of the Lord stretched out to save; but we are weary, and ought to be, of being shut up, of having our hands tied, of going through a monotonous work from day to day, just holding our position. It is this which has forced me to request of Mr. Boyce or yourselves some change, either in giving us one additional labourer, or sending some other brother to do merely as I have done. I may say once for all that no one Missionary can possibly attend to native and colonial work; especially when the stations

are widely apart. I do trust that Mr. Boyce may be particularly directed to attend to our case, or if the Committee could possibly meet our want, and save time by sending a labourer, a man of some talent, we should be revived and cheered and helped to do what we can in the Lord's vineyard. Just think, dear fathers and brethren, how you would feel and be disheartened if you saw not one another's faces, shook not hands, had no religious flow of soul, for eight or nine years, besides a darkened cloud around. Pardon me, I seem to think it would be a "Bochim" to you, as it has often been to us. We know we have many mercies—health, strength, and blessing—and should be daily grateful and devoted, as I trust we are; but after all, it does not suffice to live unless it be to purpose. O that the pentecostal days might come, and turn a pure language among us!'

The English Conference of 1852 provided the long desired help for this struggling Minister by appointing the Rev. Thomas Raston, a returned African Missionary, and the Rev. William Lowe, assistant Missionary to Western Australia. In March of this year, Mr. Lowe arrived from Adelaide and was located at Perth; and Mr. Smithies removed to York. The Wannaroo Native mission station was abandoned, and a more convenient site was sought in the neighbourhood of York. The Bishop of Adelaide, Dr. Short, visited the Wannaroo station in 1850, when he was pleased to say that 'more had been well done there than in any of the colonies eastward,' but advised Mr. Smithies to 'get out of this ill-adapted place.'

Application was made to the Governor for a grant of land for the use of the Mission; which resulted in

an appropriation of 'one hundred and eight acres of good corn-land, in perpetuity, for the native institution in the York district.' The removal of the Mission to the new station is thus told: 'Having secured a good locality, I took over the establishment, consisting of a team of bullocks, cart-load of provisions, and ten lads; and commenced operations in clearing land, erecting buildings, &c. For six months in this year (1852) I was away from Perth and my family, making occasional visits to them, to preach and meet classes, the vacant Sabbaths being filled up by the local-preachers. 'I have gone into great responsibilities as a Missionary, and have laboured to get the mission into something like a remunerative position. I have erected on the two acres, held in fee simple, a substantial school-house, 40 × 20, a good dwelling house for the manager, 50 × 15, in which we now live, and two more buildings as a dormitory and cook house. We have also cleared about thirty acres of good land; have fenced in, and put under crop about twelve acres. The buildings have cost about the amount of the sale of Wannaroo; and thus, by the transfer of the proceeds of that property into this, we have now a mission, with suitable appliances, amid a populous district of colonists and natives, and every chance of doing something temporally and spiritually.'

Mr. Smithies wisely determined to collect the half-caste and 'bush' natives between the ages of four and eight years, in the hope that, by the blessing of God, he might raise a Church, which might be permanent in its character and in its influence for good. One native had died in Perth, leaving a blessed testimony as to his future state. 'All is not lost,' exclaimed this zealous man; 'fruit springs up, and who can say that it shall not prevail?'

The colonial work began to look up also. Eight acres of land were secured in York for a glebe and church site. £200 were subscribed, and 100 persons were attending Divine worship. Then too, a godly settler, Mr. W. Hardy, presented to the Society a beautiful site for a place of worship at Yanyeden, central to a number of farmsteads.

The Rev. T. Raston, who, with Mrs. Raston, was wrecked on the Brazilian coast, on his intended passage to Western Australia, after many hardships, anxieties, and delays reached Port Philip; but in consequence of the great want of Ministers for the Victorian gold-fields, he was sent by the Rev. W. Butters to Bendigo. Thus Western Australia was deprived of the invaluable services of Mr. Raston.

With the formation of the Australasian and Polynesian Missions into a distinct and affiliated Connexion in 1855, the missions in Western Australia took up an independent position as one of the ecclesiastical bodies of that colony. At that time there were four Circuits, viz., Perth, York, Freemantle, and King George's Sound. The ministers were the Revs. S. Hardy and W. Lowe; and two additional Ministers were requested from England.

The venerable John Smithies, after labouring for fifteen years in Western Australia, was appointed to a Circuit in Tasmania, in which colony he ministered until his death in 1872. With much humility and many tears he served his great Master in the mission-field for the long period of 46 years. He died in great peace.

Reinforcements to the ministerial staff were sent to the colony in 1867 and 1868, and energetically was the work carried on, as the following extract from the

Perth *Enquirer* of February 6th, 1868, relating to the labours of the Rev. William Traylen, will show:

'The untiring efforts of the Rev. Mr. Traylen are not confined to the education and Christian training of little children, which is commendable and encouraging to parents, and helps to cement a unity amongst the children, blending their little minds together in Christian love and sympathy one towards another; but his operations extend far and wide, and many a lonely cottage has been visited by him where the inmates had never before heard the voice of a Christian Minister. The most isolated squatters are sought out by him; no bad roads or desert plains seem to arrest the progress of this energetic Minister of Christ. There are no "lions in the street" with him, and every man he meets will get a good book or a kind word; and all classes of the community welcome his presence and wish him God speed.'

At the Conference of 1878 there were 10 churches, 6 other church buildings, 15 other preaching places, 4 ministers, 77 Sabbath-school teachers, 4 local-preachers, 4 Class-leaders, 125 members, 13 on trial for membership, 22 communicants, 6 catechumens, 103 baptisms (infant and adult), 9 Sunday schools, 650 Sabbath scholars, and 1,884 attendants on public worship. The churches have cost £8,800.

The Episcopal Church had its representatives early in the colony; and, as years counted in the existence of the province, so the number of Ministers increased. The whole territory has been constituted a Bishop's see. It may be supposed, however, that there is not much episcopal duty to be performed, seeing that, since the transference of Bishop Hall to

Queensland, no successor was appointed until 1876. There are 16 Ministers. The *Blue Book* states that there are 11 parsonages, and sittings provided for 3,051 persons.

This influential body has always recognised as part of its work the education and the religious training of the aborigines' children. In this praiseworthy mission it has been assisted by many grants from England.

The PRESBYTERIAN CHURCH is feebly represented. It has one church only, which is situate at Newcastle, fifty-four miles north-east from Perth. This body does not number a thousand persons, and, apparently, it has not a Sunday-school in the whole country.

The INDEPENDENTS have three churches, and about 1,000 attendants at public worship. The establishments are at Perth, Freemantle, and Banbury.

The BAPTISTS probably number 100 to 150.

The ROMAN CATHOLICS are strong in numbers and organisation. There are a Bishop and 9 Ministers. In Perth, they possess a very handsome cathedral; with 9 other places in the colony.

The JEWS are probably under 100.

These ECCLESIASTICAL RETURNS appear extremely small when compared with those of the eastern and more wealthy colonies of the continent. But it must be remembered that, from one or two circumstances, the population of Western Australia has not increased as have those of the sister colonies; besides which, no denominational census has been taken since 1870. The next will probably be taken in 1880, which will show more creditably for each body, and in better proportion to the whole population, than did that for 1870.

The PUBLIC EDUCATION ACT provides for the establishment of *free* and *assisted* schools. The former are mainly for the education of poor or neglected children;

the state, assuming to be a *quasi* foster father, provides due instruction for such children. The assisted schools are subsidised by grants in aid of salaries from the Treasury, on two conditions: (1.) That the schools be open to government inspection; (2.) That no tampering with the religious preferences of the children, or with the wishes of their parents, be practised.

The FREE or ELEMENTARY Schools are controlled by a central Board, which is appointed by the Governor; and by local Boards, which are appointed by the general body of electors in their respective localities, and stand good for three years. The attendance is compulsory, and fees may be paid or otherwise, according to the ability of parents or guardians.

The *assisted* schools are periodically visited by Government inspectors, and the increment of salary paid by the Government to the teachers is dependent upon the report they make as to the attendance of the children and the proficiency they have acquired.

The whole system of public instruction in Western Australia is liberally conceived and carried out in an unsectarian spirit. It merits the good-will of all colonists alike, and the hearty co-operation of all broad-hearted citizens.

The geographical features of this enormous colony are thus given by Governor Weld:

'The whole of the settled district, nearly the size of France, is usually level, often undulating, but never mountainous. The western sea-board is generally comparatively flat country, of a sandy character, composed chiefly of the detritus of old coral reefs, which has again been deposited by the action of water; more inland, a formation, which is here called ironstone, is met with: it appears to be chiefly a conglomerate of disintegrated

granite stained with iron; granite, slates, quartz, pipe-clay, and, in places, trap, are all found in this country. The Darling Range, for instance, presents these characteristics; it runs from north to south in the central district inland from Perth, and appears to have once formed the coast-line. The whole country from north to south, excepting the spots cleared for cultivation, may be described as one vast forest, in the sense of being heavily timbered; sometimes, but comparatively seldom, the traveller comes upon an open sand-plain, covered with shrubs and flowering plants in infinite variety and exquisite beauty, and often, especially in the northern and eastern districts, low, scrubby trees and bushes fill the place of timber; but, taking the word "forest" in its widest sense—as wild, woody, and bushy country—Western Australia, as far as I have seen, is covered with one vast forest, stretching away into regions yet unexplored. A very large proportion of this is heavily timbered. The "jarrah," sometimes erroneously called mahogany, a tree of the eucalyptus tribe, covers immense tracts of land; its timber is extraordinarily durable, and as it resists the white ant and the *teredo navalis*, it is admirably adapted for railway sleepers and for piles for bridges and harbour works. This timber when properly selected and seasoned has stood the severest tests, and no term has been discovered to its durability. It is hoped that with increased facilities for transport, the trade in "jarrah" may be indefinitely increased. The sandalwood already affords an export; the tuart and kari, both eucalypti of enormous size, are valuable timber trees. In the southern districts I have ridden for miles amongst kari trees, some of which, lying on the ground, I have ascertained by actual measurement to reach 150 feet to the lowest

branch; many, I estimate, when standing, to attain nearly double that height from the ground to the topmost branch, thus emulating the great Californian "Wellingtonia"; the kauri (*Damnara Australis*) of New Zealand, or the great *Eucalyptus Purpurea* of Tasmania, a kindred tree, reported on by Sir William Denison; the difference being that their instances are of rare and exceptional growth, whilst in parts of this country there are forests of these giants of the vegetable world.'

The names of Colonel Warburton and the brothers Forrest will be held in grateful recollection by this generation for the toils and hardships they voluntarily endured to open up this part of Australia for cultivation and settlement to the emigrant and the adventurer. They were not, however, the first in the field of *West* Australian exploration; nevertheless, they were the first in their own particular lines of travel and description; and, on this account, the honour that is due to them must be paid. Colonel Warburton explored the country from Alice Springs, a station of the South Australian overland telegraph line, to Roeburne on the western sea-board. Mr. John Forrest also courageously crossed the distance between Albany, King George's Sound, to Adelaide in 1870. Again, in 1874, he crossed the whole colony into South Australia, and came, with his equally indomitable brother, Mr. A. Forrest, and a small party, into Adelaide, where he was received with grateful acclamation. Mr. A. Forrest has traversed the country lying some hundreds of miles south-east from Freemantle; but, there appears to have been but little to repay his toil and the sufferings he endured.

It is likely that in Western Australia, as has been the case in New South Wales and Queensland, the

A SQUATTING STATION: THE SHEPHERD AND HIS FLOCK.

interior of the country will, in due course, be cautiously, yet successfully displayed, by the best of all pioneers in Australia, the enterprising squatter, who, in search of 'fields and pastures new' for his flocks and herds, will disclose a practicable path for those who may follow after. The farmer, the miner, the mechanic, and the shop-keeper, by sure and steady steps, will track the path of the bold adventurer; and thus, in God's good time—possibly, in our time even—will Western Australia sustain its millions of cattle and sheep; and the hand of industry and trade and wealth be felt, be seen, and be possessed by tens of thousands of happy and contented families.

The MOUNTAINS of Western Australia are few as compared with the number in the other colonies. The highest is Mount William, of the Darling Range, in the Murray district. It is about fifty miles from the western sea-board, and is said to be 3,000 feet high. There are also the Blackwood Range and the Victoria Range, lying parallel to the western coast, and twenty-five miles distant from it.

The SWAN is the great historic river of the province. The Canning is a tributary of the Swan. There are seventeen other known rivers. Few of these are navigable; although thriving settlements are found on their banks.

The CLIMATE varies considerably. The southern part of the colony, lying between the parallels of 35° and 30° south latitude, which is the settled district, has a climate 'as such, that no other in the world can excel, and few equal, for comfort and health-giving attributes.' From the parallel of 30° to 23° 30′ the heat is greater, but is tempered with cool breezes. Within the tropics—23° 30′ to 13° 44′—the heat is still greater, but it is dry and tempered by the atmosphere. It is

almost entirely free from that humidity which renders tropical countries so generally unfavourable to European health. The wet season comes in in April, and lasts until September. The dry season is very dry, during which the hot winds are occasionally experienced. But the ill effect of these is neutralised by cool breezes at night and by the wind from the S.W. during the day. The mortality is scarcely one per cent. of the population, so favourable is the climate, taken all round, to human longevity.

It will therefore be seen at a glance, that all the products peculiar to an English, Italian, or tropical climate can be grown in Western Australia. Hence flowers and fruit are to be seen in the greatest beauty and plenty. The wheat is also very fine; and at the Intercolonial Exhibition, held in Sydney in 1873, the first prize was awarded to it.

The INDIGENOUS animals are the kangaroo, the opossum, wombat, bandicoot, with other marsupials. The native dog (dingo) and the cat are also represented. The *dingo* is a fearful enemy to sheep and lambs on the stations. Parrots and cockatoos are everywhere and very numerous. Emus, swans, turkeys, etc., are also abundant.

There is untold wealth in this colony awaiting the industry and enterprise of English agriculturists and miners for its development. Good land, adapted to farming, in the northern parts of the settled districts can be easily obtained. Vast tracts of country are known to be auriferous. Lead and copper ores are found in areas of 5,000 square miles; and the yield of lead in these areas has been an average of 30 per cent. Iron ore is also found in many localities.

Another industry, of a most remunerative kind,

the pearl fishery, must be mentioned. In 1874, fifty-four ships and 135 boats were employed in it. The value of pearls and pearl shells exported in that year was £72,162.

The Government has woke up to the importance of railway communication, and £100,000 has recently been provided in furtherance of that object.

Telegraphic lines have been erected between Albany and Perth, and from thence to every important town in the colony. Perth is also now connected with Adelaide and Port Darwin; which brings Western Australia inside the circle of communication with Great Britain and the world.

Notwithstanding the varied and vast resources of Western Australia, the stream of emigration has not flowed thither as might have been expected and hoped. The main obstacle has been found, probably, in the presence of a convict element, with which the earlier history of the colony, in part, has been associated. But the policy of transportation from the mother country having been stopped, it is therefore time that this prejudice should be swept away. Besides, the number of Crown prisoners is becoming less every year; whilst those who are now at Swan River give no trouble whatever to the Government. Neither are they, in any way, an annoyance, much less a terror, to the general population.

At the end of 1876 the Crown prisoners were—on the public works, 271; invalids in hospital, 25; lunatic asylum, 11; ticket-of-leave prisoners, 390; conditionally sentenced, holding certificates, 78. Total, 775.

This is an extremely small element in a population of nearly 30,000 persons. Besides which, this element is under strict police regulations; and, it may be hoped,

is greatly influenced by the Christian character and many kind acts of the colonists for good.

The capital of Western Australia is PERTH, which was constituted a city in September, 1856. It is prettily built on the Swan River, and is situate about 31° 45′ south latitude, and 115° 45′ east longitude. The population is between 5,000 and 6,000. This western metropolis is thus described: 'The city of Perth possesses much natural beauty, and advantage has been taken of the physical formation of the ground in the alignment of their streets and in their width to preserve an attractive character. The main street, from west to east, comprises a distance of nearly two miles, and is planted with Cape lilac trees, which not only afford a grateful shade, but add to the beauty of the city.' There are several very fine buildings, and every appearance of wealth and comfort.

PRINCIPAL TOWNS OR DISTRICTS IN WESTERN AUSTRALIA.

Town or District.	Population.	Distance from Perth.
Albany	1,651	261 miles S.E.
Australind	—	105 „ S.
Beverley	—	85 „ E.
Bunbury	—	112 „ S.
Busselton	—	140 „ S.
Freemantle	3,500	12 „ S.
Geraldton	2,943	300 „ N.W.
Guildford	—	9 „ N.E.
Newcastle	—	54 „ N.E.
Northampton	—	296 „ N.
Rockingham	—	25 „ S.
Roeburne	—	1,200 „ N.W.
Swan	1,810	19 „
York	2,556	60 „ E.

N.B. There are 23 smaller towns or stations in the colony.

The POLITICAL CONSTITUTION of the province em-

braces a Governor, who is appointed by the Crown, an Executive Council, and a Legislative Council. The latter is composed of four nominee, three official, and fourteen elective members, who are chosen from twelve electoral districts. The broader platform of 'Crown,' 'Council,' and 'Assembly' is earnestly desired by the colonists.

Although Western Australia was taken possession of by Major Warburton in 1826, yet the entire area of land brought under cultivation up to the present time is less than 50,000 acres. There are, therefore, upwards of 600,000,000 acres untouched for agricultural and mining purposes. Here, then, is much land to be possessed. Besides which, the whole territory is God's gift to us!

This vast country, which is said to be eight times the size of the United Kingdom, might become under well-devised regulations a seasonable inheritance for tens of thousands of Britain's people. To every thoughtful man it must be plainly evident that England is over-populated; and that the pauperism and overcrowding of the poor in the great cities of the kingdom can only be overtaken by a wholesale system of emigration under the control of the Government.

There is now in London a pauper element of 82,550 persons; 39,978 are in 'workhouses,' and 42,572 are receiving out-door relief. In the true interests of Western Australia, no prudent man would venture to suggest that any considerable number of these should be deported thither; but in the truer and highest interests of the Anglo-Saxon people, it might be suggested whether a miserable succession to the present pauper population is so inevitable that it might not be prevented. The statesman who would take this phase of the social life of great masses of the English people

in hand, and generously devise the means for its removal, would do a great service for the nation, and earn imperishable renown.

The magnates of London have, too, a solemn duty in relation to the pauper element in their midst. We wonder if they ever think of the terrible wrong there is somewhere, as evidenced in the 82,550 paupers, whose daily *wretched* subsistence is drawn chiefly from the rates levied upon the industrious mechanics, tradespeople, and merchants of London. Would it not be well for the Lord Mayor, the Court of Aldermen, and the wealthy classes to ponder seriously how to remove this humiliating and disgraceful blot in the social life of probably 100,000 persons in their midst and at their very doors. London has taken the lead in many a merciful enterprise, and the question now is, WILL IT COME TO THE FRONT IN THIS?

HOBART TOWN AND MOUNT WELLINGTON.

CHAPTER VII.

TASMANIA.

[*Area*, 26,215 *square miles, or* 16,777,600 *acres. Population*, 105,484. *Revenue*, £343,676. *Expenditure*, £385,731. *Public Debt*, £1,520,500. *Imports*, £1,133,003. *Exports* £1,130,983.]

TASMANIA, originally called Van Diemen's Land, is a large and salubrious island south of Australia, lying between 40° 42′ and 43° 43′ south latitude, and 145° 31′ and 148° 22′ east longitude. It is about 200 miles long, with an average of 120 miles broad. It was discovered by Abel Jansen Tasman on the 24th November, 1642. No European came after this till Captain Cook's party visited Bruni Island, in 1773 and 1777. The French explorers came in 1792 and 1801. In 1798 Dr. Bass and Mr. Flinders, in the schooner *Norfolk,* established the insularity of the country. The splendid channel lying between Cape Otway of Australia in the north and Circular Head of Tasmania in the south, is about ninety miles wide. This channel Governor Hunter named Bass' Straits, in honour of him who discovered and defined it. Midway between the two headlands is King's Island; against the rocky sides of which many a fine ship and gallant crew have come to grief.

The appearance of the island from the west, as seen

in the outward voyage, is irregular in outline and grand beyond description. The southern coast as it opens to the voyager coming down on the eastern side is bold, precipitous, and suggestive of danger. But Storm Bay once entered, and the good ship having headed up to the Derwent, the whole scene changes, and assumes a form of picturesque landscape, bewitching bays, and placid retreats. Hobart Town is built on the bank of the river Derwent; rising from behind which city is the very 'king' of mountains—Mount Wellington—4,166 feet high, whose position may be described as that of a grim sentinel, overlooking the city, the harbour, Storm Bay, and the entrance from the Southern Ocean.

There is also the Tamar on the northern side of the island, which is about forty miles in length, formed by the junction of the North and South Esks. At the head of this water is the town of Launceston, the second in importance in the colony. The soil in many parts of the island is inexhaustibly rich, mineral deposits are abundant, and the finest building stone abounds. The climate is free from extremes of heat and cold—a providential *sanatorium* for India, China, and the hotter *northern* portions of even Australia itself.

The early history of Tasmania must ever possess for the patriotic Englishman the deepest interest. First claimed for the Crown in 1803 by Lieutenant Brown, the immediate idea was that of forming a *pendant* establishment to that of Botany Bay. He chose a spot for this purpose, and called it *Risdon*. But Captain Collins, in 1804, selected Sullivan's Creek, on the opposite side of the river; which, in honour of Lord Hobart, then Secretary of State for the Colonies, he called Hobart Town. Here, on the 19th of Feb-

ruary, 1804, he landed his living freight, consisting of 100 male convicts and sixteen women (wives of the prisoners); also seven soldiers' wives, fifty marines, and a number of persons who had been engaged for the new settlement. Three months only elapsed, when the first of a series of conflicts with the blacks took place; and many of them were shot. In Bonwick's able but painfully interesting history of the 'Black War in Tasmania,' the continuation of such conflicts is too truthfully detailed, ending in the complete extinction of the race.

For many years but slow progress was made in the development of the natural resources of the island. Failure of crops, famine prices for the necessaries of life, and dissatisfaction and trouble were everywhere existent. Under Colonel J. Davey's administration, however, from 1813 to 1817, the colony continued to advance; wheat, even, having been grown in sufficient quantities for exportation to Sydney. Then, unfortunate 'monsters of the deep' found their way into the Derwent, and thus a new industry, a whaling station, sprang up.

In 1821, a census was taken, with the following gratifying results. Population, 7,400. Sheep, 182,468. Cattle, 34,790. Horses, 550. Land under cultivation, 14,940 acres. Twenty-six vessels had arrived and sailed, and 20,000 bushels of grain had been exported to New South Wales.

The spiritual destitution and gross immorality of the inhabitants were brought under the notice of the Wesleyan Missionary Committee for the *first* time in 1820 by the Rev. Samuel Leigh, who said: 'I beg leave to recommend to the notice of the Committee the large settlement called the DERWENT, distant from

Sydney about two weeks' sail—a place where the Gospel is much needed.' In the annual report for 1821 the Committee remark: 'The ignorance and vices of these colonies loudly call upon the exertions of Christians at home in behalf of their countrymen and of their children, growing up in ignorance of God and in neglect of His Sabbaths.' Such an appeal British Methodism soon responded to, as will be shown in the pages that follow.

To the Rev. Benjamin Carvosso belongs the honour of having first preached in Tasmania the Gospel as held by the Wesleyan Church. By the Conference of 1819 Mr. Carvosso was appointed to the New South Wales Mission, as colleague to Messrs. Leigh and Lawry. On his voyage thither, he and his intrepid wife put in at Hobart Town. The account of this noble Missionary's doings is thus told by himself:

'As soon as Mrs. C. and I went on shore, we called on the police magistrate (W. H. Humphreys, Esq.) and inquired if he thought I might preach in the street.' The Governor was also consulted, who 'was very polite and open, conversing familiarly about Missions.' When I mentioned my desire to preach in the street, he very readily assented. Then the Rev. Mr. Knopwood, Government chaplain, was seen, and he was 'quite ready to forward Mr. C.'s intention.' At four o'clock, the Missionary took his stand in the Court House yard, having his congregation partly within and partly without. 'With the help,' he says, 'of Mrs. C., I commenced the worship by singing a part of one of our hymns. I preached from Ephesians v. 14, and had a very orderly and attentive audience. As circumstances appeared so favourable, I ventured to publish again for

the following evening, when nearly the same number attended and behaved well. The next morning being the Sabbath, I applied for permission to preach to the prisoners in the gaol. This was readily granted; and being collected in an open space, to the number of about 150, after singing and prayer, I addressed them closely and affectionately from the parable of the prodigal son. The sight of so many persons in double irons was to me strange and truly affecting. They heard very quietly; and, after preaching, I distributed among them many tracts, for which they were apparently thankful.

'At 3 p.m., I preached again at the Court House to a much larger congregation than before; and while they heard, the Word seemed to sink into their hearts. On the following evening I preached to them for the last time, when the company was much greater than ever. Some of them, we were informed, had been present on the spot, waiting for the commencement of the service, for more than an hour and a half. Many expressed their sorrow that I was not to remain with them.'

The moral condition of the inhabitants was truly deplorable. Mr. Carvosso's letter shows that there was an awful want of the means of grace in almost every part of the island, and that lewdness, profanity, intoxication, and dishonesty prevailed throughout every settlement.

The publication of Mr. Carvosso's letter in England awakened an increased flame of Missionary zeal throughout the kingdom; and Mr. Carvosso himself was appointed by the English Conference to the settlement.

The Rev. Ralph Mansfield, who had been appointed to the New South Wales Mission, put in at Hobart

Town on the 20th of August, 1820. Mr. Mansfield was graciously received by Governor Sorrell, who granted him the use of the Court House for preaching and a guard of constables to prevent disturbances. He gave every publicity to the services by the circulation of handbills and other means, and preached to crowded congregations. He found, indeed, 'an open door' for Missionary labours. The people were rejoicing that a preacher had been appointed; and there was an impatient expectation for his advent among them.

God has frequently employed Christian soldiers as His instruments in forming the germs of Churches and Societies in distant parts of our great empire. It was so in the case of Hobart Town. It is true that Messrs. Carvosso and Mansfield had broken the ground and had *sown* 'incorruptible seed;' but it was reserved for George Waddy, a corporal of the 48th Regiment, to gather up the fruit. This pious man had gone thither from Sydney, as a fully accredited member of our Church; and, upon his arrival, he at once formed a small Class consisting of twelve members. In writing to Mr. Lawry, he said, 'The harvest *here* is plenteous, but the labourers few. The room where we meet is too strait for us.' Corporal Waddy and his companions regarded themselves as belonging to the *mother* Society in Sydney, to whose Superintendent they transmitted a full account of all their proceedings.

The opening of the work in Hobart Town resembled 'a morning without clouds;' but, with the advancing day, 'dark clouds gathered and threatened much trouble to 'the disciples of the Lord.' It appears that on the 29th of October, 1820, in the absence of any Missionary, a prayer meeting of eight persons was held at a house in Collins Street, at the invitation of

a Mr. Benjamin Nokes. But on the 2nd of November application was made to a Mr. Wallis, in Liverpool Street, for the use of his house for holding religious services. The request being granted, persecution at once set in. A mob gathered about the house, and stones and bricks were thrown; the rowdies—'men of the baser sort'—declaring that 'they would not allow the town to be put in an uproar.' Some of the miscreants even found their way into the house. The brethren, however, were not driven from their profession by the scoffs of the profane and vulgar; whilst the company so increased that the room became too small to accommodate it. So ended the year 1820; an historical year, marking the arrival of two of God's ambassadors, who, without let or hindrance, showed to the people the way of salvation, the formation of a Christian Society, and the exhibition of the old spirit of persecution and injustice towards its inoffensive members.

The congregation increasing, a removal was made to a carpenter's shop in Argyle Street, belonging to one Mr. Charles Down. This place speedily becoming too small, it was so enlarged as to afford accommodation for 300 persons. On the 13th of May, a Sunday school was opened, and twenty-three children were present.

On the 8th of August, 1821, the Rev. S. Leigh, with a Mission party, landed in Hobart Town. After consultation and much prayer, it was decided that the Rev. William Horton and Mrs. Horton should remain in the island; which arrangement released Mr. Carvosso from his appointment to Hobart Town, and left him in the Windsor Circuit, New South Wales. Mr. Leigh was on his way to New Zealand; but before he left Hobart Town, he collected much information of the

black natives, which he sent to the Committee in London. He said:

'The aborigines of this island are supposed to be the most degraded of any in the known world. They differ from the natives in New Holland in having their heads covered with woolly hair, like the Africans. They procure their food by hunting, and are without any knowledge of arts. They are peaceable towards those who use them well, but revengeful of injuries. Some of them live with Europeans, and conduct themselves well. Several young natives have been baptized into the Christian faith. With respect to the civilisation of this race of people, I have no doubt. These poor outcasts of men are the purchase of the blood of Jesus Christ our Lord.

'Both the men and women are of a low stature, but have a better appearance than the natives of New South Wales. Their limbs are small; the thinness of their bodies arises, I conceive, from the poorness of their living.

'The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle around each eye and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers.

'Their colour is as black as that of the African negroes. Their noses are flat, their nostrils wide, their eyes much sunken in the head, and covered with thick eyebrows. They never suffer their hair to grow very long. This they prevent by cutting it off very frequently with sharp shells or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting, but are careful not to increase their

number greatly. To prevent this they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme.

'In the winter the men dress themselves in the dried skin of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

'Their notions of religion are very obscure. However, they believe in two spirits; one, who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute everything good, and to the evil spirit everything hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive.'

There is a singular agreement between the religious opinions held by the black natives of Van Diemen's Land and those held by the Caribbean Indians of a former period in the West Indies. In some particulars, in fact, the two beliefs are almost identical.

The last male representative of this race, known as King Billy, died in 1869, and the last female in 1876. Her name was Truganini; and thus with her went down to the silence of the grave the memories of those

cruel wrongs which had ended in the complete disappearance of this section of the black race of human kind. Not, we must maintain, as an inevitable consequence of the introduction of English commerce and civilisation into the island; but, to a large extent, as the result of contact with the convict population, and from the recklessness or neglect of the white adventurers, who had taken forcible possession of their country.

In Mr. Horton's first letter to the Committee, dated December 15th, 1821, he describes the moral condition of the people among whom he was to exercise his ministry. 'Depravity, profaneness, adultery, drunkenness, backbiting, idleness, dishonesty, malice, quarrelling, misery; every tongue had learned to swear, and, amongst the lower classes, every hand to steal. The houses were surrounded by fierce dogs, to guard them against nocturnal depredations.' This picture is a counterpart of the morals of pagan Rome as sketched by St. Paul. But the Missionary did not quail before it. He believed that an effectual reformation of character could be produced by the ministry of the Gospel and the powerful operations of the Holy Spirit in the souls of the people. But there had been a lamentable, and, indeed, an unaccountable absence of Gospel ministrations from 1804 to 1821. There were, at the latter date, only one Episcopal Minister, who resided at Hobart Town, and one Roman Catholic, who had been but a few months in the colony. 'Thus,' says the Missionary, 'Satan enjoyed an undisturbed reign.'

The first fruit of the Mission was Mary Down.*

* Her husband, Charles Down, was a native of Ireland. He was transported to Van Diemen's Land, when he assumed the name of *Down;* but his proper name was *Cranmer*,—a branch of the family of the famous Archbishop of that name.

The Missionary wrote of her: 'She was a native of Ireland, and brought up in the profession of Roman Catholicism. Before her conversion, her drunkenness was almost without a parallel. She frequently sold her clothes and articles out of the house to procure spirits. When intoxicated she was a perfect fury, especially to her husband and her family. So enormous were her excesses, that scarcely a week passed without her being brought before the police magistrate. When we first arrived, her husband, who is a peaceable, good man, and the proprietor of our present chapel, succeeded in persuading her to attend the services. This was the principal means of her conversion. She was soon convinced of her guilt and danger, and began to meet in class. She obtained a clear sense of pardoning mercy, and was entirely delivered from her propensity to drink.'

Mary Down became 'a new creature in Christ Jesus.' In her case, to be converted from the iron-bound fetters of strong drink was as great a miracle of grace as was the conversion of the penitent thief. She did not live long after this saving change. At first she was much depressed; but [some weeks before her death she was 'full of peace and joy and hope.'

The Rev. Ralph Mansfield took charge of the Mission in Van Diemen's Land on the 25th July, 1823, and Mr. Horton removed to Sydney, New South Wales. Mr. Mansfield was impressed with the increasing importance of the Hobart Town Station; and he felt, as had Mr. Horton before him, how utterly inadequate was *one* Missionary to meet the reasonable demands of the work. The 'field' was 'white already to harvest;' but the *reapers,* O, how few!

But God was raising up lay-helpers. One of these, a Mr. Hutchinson, was sent to a distant station at Macquarie Harbour, specially for the spiritual benefit of the Crown prisoners there located. This was a penal institution on the west coast of the island, established for those who, having been tried a *second* time, for crimes committed within the colony, were banished thither for disciplinary punishment. There were then about 300 prisoners at the harbour, and a number of officers and attendants, entirely destitute of ministerial supervision. It is true that Sergeant Waddy had resided there for some time, and had done much good to the unhappy prisoners; but, in the expectation of a speedy removal from that post, he exerted himself to procure the appointment of a preacher in the person of Mr. Hutchinson.

Mr. Mansfield was fruitful in devising means for the advancement and consolidation of the mission, and was cheered by the success of his efforts. His account of the first Quarterly Meeting held in Hobart Town is deeply interesting, even at this distance of time:

'Monday, April 12th, 1824. Held our Quarterly Meeting, which was harmonious and profitable. We had much serious conversation on the means of promoting a revival of the work of God, and adopted the following resolutions:

'1. We solemnly engage to give ourselves afresh to God.

'2. At our noon-day closet prayer every Friday during the present quarter, we resolve to make special intercession with God for the outpouring of His Holy Spirit on ourselves, on our Society, and on our congregations.

'3. Let us be more faithful in watching over each other with godly jealousy, and in affectionately exhorting, admonishing, or comforting each other, as circumstances may require.

'4. Let us pay particular attention to the regular members of our congregations, and endeavour by all prudent means to bring them to our Class meetings.'

'5. Convinced of the great good which frequently attends the distribution of religious tracts, we resolve to adopt this means of diffusing religious knowledge amongst the inhabitants of this town. The Minister and leaders were deputed to draw up a plan of operation, to be laid before a general meeting of the Society as early as they might find it convenient.'

It is easy to perceive the true spirit of early Methodism in these noble purposes. The Methodist Superintendent who thus takes the lead in the enterprises of a Circuit, and imbues the leaders and officers of the Society with his own spirit, will, with the blessing of God, certainly 'increase' his people like 'a flock;' and effectually prevent the dreadful *leakage* which is the bane and weakness of Christian societies in this age and time.

Outside the circle of labour, and pleasant intercourse with the Society and Christian friends in Hobart Town, the Missionary had enough to try his faith in God and to test his love to his work. Indeed, the convict element was an ever-present irritant and curse. The whole country, it would appear, had been alarmed by the escape of a desperate gang of prisoners from the penal establishment at Macquarie Harbour, who robbed and plundered in every direction. At length, six of them were captured, tried, convicted, and con-

demned to die. On Mr. Mansfield visiting them, he found that one of them had heard him preach in Sydney and other places. Another was of Methodist parentage. They were all the subjects of bitter compunction; weeping and praying before God. On the morning of their execution the Sacrament of the Lord's Supper was administered to them by the Rev. W. Bedford, the Government Chaplain. When summoned by the sheriff to come forth from their cells, they fell upon their knees and silently commended themselves to the mercy of the ever-compassionate Jehovah, and then went forth to die. The hymns, 'Lord, remember me,' 'And am I only born to die,' were sung with indescribable fervour. A comfortable sense of Divine mercy through the atonement of Jesus Christ was professed by each; and one in particular appeared to be a genuine convert. An immense crowd of spectators saw four of these unfortunate men launched into eternity; two, because of their extreme youth, were reprieved. But these witnessed the execution of their companions, and were deeply affected.

The mission had assumed so much of a *public* character that Mr. Mansfield felt warranted in presenting to his Excellency, Lieutenant-Governor Sorrell, a memorial from the trustees for aid in the finishing of the new chapel then in course of erection in Hobart Town. The reply of this Christian gentleman and representative of the Crown is worthy of a permanent record.

Government House, January 30th, 1824.

'The Lieutenant-Governor presents his compliments to the Rev. Mr. Mansfield, acknowledges the receipt of his note, with the accompanying memorial

from the trustees of the Wesleyan Chapel. The Lieutenant-Governor begs to state, in reply, that his authority does not go to the extent of empowering him to appropriate any considerable sum from the public funds without the sanction of superior authority. In small and trifling assistance to the different clerical establishments, the Lieutenant-Governor, urged by his desire to promote them, and his respect for the Ministers, has taken upon him to act; but in anything of magnitude he has always referred to the Governor-in-chief. The Lieutenant-Governor will accordingly transmit to his Excellency the memorial which Mr. Mansfield has presented to him, with his strong testimonials of the esteem which the Wesleyan Ministers have acquired from himself and the community, and his recommendation that their establishments should receive the favourable consideration of the supreme Government to the utmost extent that it may feel authorised to grant assistance.'

On the 14th April Mr. Mansfield went to Government House to show his respect to the new Governor Sir George Arthur, to hear the commission read, and to witness the ceremony of his accession; and, on the 27th, accompanied by the Rev. W. Bedford, he waited on his Excellency, who manifested a warm interest in the cause of religion, and promised to encourage and support the mission to the utmost extent of his power. Subsequently, Governor Arthur expressed his great anxiety that a Wesleyan Missionary should be appointed to Macquarie Harbour, and was desirous also that something should be done for the poor pagan black natives.

On the 19th of August Mr. Mansfield had a third

interview with his Excellency. The account of this interview is so concisely and beautifully told by Mr. Mansfield that we shall give it nearly in his own words:

'The Lieutenant-Governor told me he had been seriously thinking on the nature and object of our mission, and that the more he reflected upon it the more was he convinced that it was his duty to promote its success to the utmost extent of his power. He had therefore anxiously considered *in what way* he could most effectually assist us, and was now of opinion that he might do so:

'By facilitating my labours in various parts of the colony—giving the use of Government rooms for the performance of Divine service, and instructing the officers to assist when in their power. He inquired whether I anywhere met with opposition from persons under Government; but I had the satisfaction to assure his Excellency that I always found them desirous to promote the objects of my mission.

'By subscribing from his private purse toward the support of our cause: and he immediately gave me subscriptions to the Branch Missionary Society and the Sunday-schools, desiring that they might be considered annual. To the former, three guineas himself, and two guineas Mrs. Arthur; to the latter, himself and Mrs. Arthur, one guinea each.

'But that which his Excellency viewed as most important to our mission was the completion of the chapel, which he much lamented to see standing in so unfinished and unprotected a state. He therefore desired that I would express to the trustees his readiness to assist their arduous undertaking to any extent

they might suggest, if not beyond his means. After so unequivocal a testimony of his Excellency's zeal for the prosperity of our mission, I scarcely knew in what terms to express my gratitude: but I believe human thanks are most remote from his consideration; he is animated by the purest and most exalted of all motives —those of a Christian.'

Upon the sole recommendation of Sir George Arthur, the Home Government readily entered into an arrangement with the Wesleyan Missionary Committee in London for the appointment of one of their Missionaries to the penal establishment at Macquarie Harbour. His Excellency, it appears, in making this suggestion, was influenced by his knowledge of the character and zealous labours of Wesleyan Missionaries which he had personally witnessed in Jamaica. It had become, in fact, his settled belief, that their method of working was better calculated to benefit the wretched convicts than would be the ministrations of any other available Church. Accordingly a distinct compact was made between the Home Government and the Missionary Committee, which provided quarters, rations, attendance, and a monetary payment of £100 per annum to the Missionary in aid of his salary.

It may excite a smile that so small a sum was accepted by the Committee from the Government for services connected with the most perilous and discouraging position for a Christian Minister upon the face of the whole earth; but, then, it should be remembered that the Committee was not influenced by monetary considerations in making this appointment. Indeed, to send a Missionary, in response to the urgent appeal of Governor Arthur, was felt to be an imperious duty.

It sounded to them as a voice from the merciful God in heaven, to enter this 'open door' as a last effort for reclaiming and saving 'some' of the most hardened and brutalised of men.

The Rev. William Schofield, now a superannuated Minister in New South Wales, was the pioneer Missionary Chaplain at Macquarie Harbour. He arrived in 1827, and entered at once upon his work. As might be expected, many and distressing were his anxieties and sorrows of soul. Unrecorded in the archives of Church history, it may be are his toilsome and weeping expostulations with the unfortunate 'outcasts' of his charge; but his record must be on high. In the 'book of God's remembrance' it will be preserved.

To see 'fruit' at all in such circumstances seemed almost beyond anticipation. And yet Mr. Schofield wrote: 'The work at this station is, I trust, deepening in the minds of the members of the Society, several of whom can rejoice in God their Saviour. The improvement of the moral character of the prisoners is great. Hence, out of about 300 of these "outcasts," in December quarter, 1830, there were only seven men tried, three of whom received corporal punishment—two for fighting with each other, and the third for conversing with a soldier.'

Mr. Backhouse, a Quaker philanthropist, who visited this settlement, and personally inquired into the social and spiritual condition of the convicts, says:

'The labours of William Schofield, the first Missionary who became resident here were, through the Divine blessing, crowned with encouraging success. He found a difficulty in prevailing upon the men to cherish

hope; but, when this was once effected, they began to lay hold of the offers of mercy through a crucified Redeemer; and some remarkable changes of character ensued. On conversing with some of the reformed prisoners, they said that the change of heart they had undergone had altered the face of the settlement in their eyes; it had ceased to wear the gloom by which it was formerly overcast. Two, to whom it had been so irksome as to tempt them to run away, said that they were now satisfied, and thankful they had been sent there. Others, who had been placed in a less laborious part of the establishment, because of their good conduct, were, at their own request, allowed to return to their old employments, which they preferred, on account of their being less exposed to temptation, saying, they were less afraid of labour than of sin.

'A man, who had lost his arm some years ago, was awakened to a sense of his sinful condition whilst in imminent danger from the accident. He said, the Lord had found him when he sought Him not; yet so strongly did he feel his own desperate wickedness that he could entertain no hope until he was reminded of the mercy extended to Manasseh, Mary Magdalene, and others of similar character. He told me he had been guilty of housebreaking and other crimes, for which he had been three times sentenced to this settlement. He said also that the gallows had no terror for him; and that he was so hardened that he did whatsoever he wished, in defiance of the laws of God and man, till the Lord visited him, and brought him love. He afterwards ranked among those, who having been forgiven much, loved much. The alteration in his conduct was noticed by all around him. The Commandant said his very voice was changed: for-

merly it was ferocious, now it was mild; formerly he was contentious and addicted to fighting, now he was peaceable and gentle; formerly he was given to swearing—and the habit of it had such power over him, that, after he had turned to the Lord, if anything irritated him, he had to lay his hand upon his mouth that he might not swear—now he was warning others against this sin.

'The men who had turned from their evil ways were allowed to sit in a large room used for an adult school, in order that they might not be disturbed, in reading and meditation, by those who still remained in folly, and would be disposed to deride them. But this man, on account of his infirmity, was allowed likewise to retire alone to one of the caves in the base of the island, to meditate and pray. Though he had lost an arm he was not idle, but employed himself in carrying wood for fuel. After it was landed from the boat, I invited him to allow me to see his cave. He readily consented, and led me down a steep and slippery path at the back of the island. The cave was damp on one side, and had a honey-comb like encrustation upon it, its sloping roof was dry; a few old palings formed the loose floor, and a cold wind blew through it from a small opening at its farthest extremity. I could not stand upright in it, but entered by stooping. He followed, and we sat down upon the floor, and conversed for awhile on the mercy of God to sinners in sending His Son into the world to save them, and in calling them by His Spirit to come unto Him.

'This cold and forlorn place was much prized by its occupant. In the course of conversation, this monument of Divine goodness desired that I would tell audacious sinners of the mercy that God had shown to

him, and assure them that he found much comfort and pleasure in righteousness.'

After five years of incessant toil in this mission, during which period the demand upon the nervous and physical endurance of the Missionary was pressed to the utmost, Mr. Schofield was removed to Windsor, New South Wales, and the Rev. J. Allan Manton, in 1832, took his place. But the Colonial Government had by this time found that Macquarie Harbour was unsuited for the purposes of a permanent convict establishment, the harbour being all but inaccessible from the sea, and the place itself separated from the scattered homesteads of the colony.

The most incessant watchfulness on the part of the officers failed to keep the prisoners under proper restraint and within the prescribed bounds. They were ever and anon escaping into the forests, where they committed many barbarous acts and crimes which cannot be named. It was, therefore, wisely determined by the Colonial Government, after eleven years of trial, to remove the entire establishment to Port Arthur, situated on Tasman's Peninsula, which was connected by a narrow neck of land with another peninsula, and this, in its turn, was connected by a second neck of land with the mainland. Across this *first* neck from Tasman's peninsula was fastened a cordon of savage dogs for preventing the escape of the convicts. These animals were placed sufficiently near to each other to admit of their playing with their paws; but not to fight. The space being so completely covered as effectually to deter any attempt at escaping on the part of the prisoners, who would surely have been torn to pieces by the infuriated brutes if once within their reach.

The Rev. B. Carvosso was appointed by the English Conference of 1826 a second time to the Hobart Town Mission, when he not only took his appointment, but held it for four years, after which he returned to England. During the ten years he ministered the

CORDON OF DOGS GUARDING PORT ARTHUR PENAL SETTLEMENT.

Word of God in New South Wales and Tasmania he most effectually served the interests of the mission, and won many souls for Christ. And the same fervour and zeal which characterised his ministry as a *young* man remained with him to the year of his triumphant death in 1854.

The Rev. John Hutchinson succeeded Mr. Carvosso

as Superintendent of the Hobart Town Circuit, and the Rev. Nathaniel Turner succeeded Mr. Hutchinson in 1832. The Lord appears to have pre-eminently blessed the labours of this earnest, soul-saving Minister during his incumbency. Many were truly converted to God, and instead of lewdly singing the drunkards' song commenced to sing 'the Songs of Zion,' and spent their leisure time in prayer, praise, and exhortation. In 1834 he reported the Society as doing well. Many of the members were the subjects of deep and hallowed feeling; out-door preaching had been instituted, and sixty-six souls had during the year been added to the Church.

The Missionary Committee, who had spared neither men nor money for planting effective establishments in this part of their great 'field' since 1815, when Mr. Leigh was appointed to New South Wales, recognised with evident satisfaction the cheering indications that the blessing of God was graciously vouchsafed to the labours of their Missionaries. To these and similar stations they were looking with much interest; not only as they furnished the means of grace and salvation to their own countrymen whom the tide of emigration had carried to those distant shores, but as they would constitute the *central* points from which evangelical light and influence would be extensively diffused among the numerous 'islands of the sea' in that benighted portion of the world.

Mr. Turner, being again required for the New Zealand Mission, was succeeded in 1835 by the Rev. Joseph Orton, who was also appointed Chairman of the District. The stations for that year were—*Hobart Town,* Joseph Orton; *Port Arthur,* William Butters; *Launceston,* John Allen Manton. The number of Church members was 224.

The penal establishment at Port Arthur must now be particularly noted. By one of the Missionaries it is described as much less terrible externally than Macquarie Harbour. The locality was cheerful, and many of the surroundings were pleasant; but gang after gang of chained convicts in yellow jackets supplied a painful contrast. The discipline was strict, and the labour in some of the gangs exhausting. To make the place terrible by its privations as well as by its inflictions was one of the avowed objects of the authorities; consequently, all such luxuries as tea, sugar, and tobacco were strictly prohibited under heavy penalties. This prohibition was felt severely, and hundreds of men were flogged, or sentenced to solitary confinement on bread and water, or had their original sentences prolonged, as the penalty of possessing a small portion of the forbidden weed. The Commandant ruled with a 'rod of iron,' and the settlement was regarded by the prisoner-population throughout the colony with great dread. It was known to be a place of profound misery, where the vengeance of the law was carried to the utmost limit of human endurance. But the punishments inflicted by the authorities did not constitute a tithe of the sufferings the prisoners endured; for they were their own tormentors. Their treachery and heartless cruelty to each other were often most appalling. The settlement was spoken of in familiar parlance as 'the bad place;' evidently with reference to another 'place,' of which it was believed to supply a bitter foretaste.

The official staff in 1834 embraced Captain Booth, as commandant, who was a strict and severe but thoroughly impartial man, and the son of an Irish Episcopal minister; Lieutenant Macknight, who was

second in command, and a nephew of the distinguished commentator of that name; Assistant-Commissary Lempriere, a relative of Lempriere of classical dictionary celebrity; Dr. Casey, the medical officer, and a Roman Catholic by religious profession; and a few officials besides who held subordinate positions. There was also the Wesleyan Chaplain, the Rev. John Allen Manton.

The first service the Rev. William Butters held in Van Diemen's Land was in the gaol at Hobart Town with four captured bushrangers, who were lying under sentence of death. Bushranging, as it was called, was the only means for escaped prisoners obtaining food. And the cruelties they practised upon quiet settlers and unwary travellers are too barbarous for their memory to be perpetuated in these pages; the whole country at length, in self-defence, became aroused; the lawless plunderers and murderers were captured, and more than one hundred of them, in two melancholy years, suffered the last penalty of the law. The four men visited by the Missionary belonged to this class of outlaws; to whom he offered, in the name of His Master and Lord, the mercy which stooped to the dying malefactor and lifted his spirit to paradise.

Port Arthur first appeared as a Mission Station in the *Annual Report* of 1834, with the name of the Rev. W. Butters as the Missionary. He tells us that he entered upon his duties at that penal settlement with all the ardour of youth; and being fully persuaded of the matchless mercy and almighty power of the Gospel, he mentioned his hope to the captain of the vessel in which he was sailing from Hobart Town to Port Arthur that some of the unhappy prisoners might be converted and saved; when he looked at him with an incredulous smile, evidently wondering that any man could be so

weak as to expect such results. In the captain's opinion, the chaplain was a necessary part of the establishment, just as a doctor or a flagellator was; but conversion, or permanent reformation, he considered so utterly hopeless as to be placed beyond the region of rational controversy. And there was something in his manner so confident and matter-of-course, that, for the time, the Missionary's ardour was strangely damped, till he remembered by WHOM he was sent, and what were the provisions and promises of help and success to which he was instructed to look.

The first Sabbath of Mr. Butters at Port Arthur he thus describes:

'Early in the forenoon the prisoners were drawn up in front of the settlement, and examined by the Commandant to see that their hands and faces had been duly washed, and that their clothes and irons were in proper order. If any one had a complaint to make, he was permitted to state his case, after which as many as could be crowded into the building then used as a place of worship, were marched thither; those who were the most heavily ironed being placed in closest proximity to the preacher. Immediately in front of the pulpit was a small reading desk, in which was the clerk, an educated Scotchman, who had been twice or thrice transported; and who, in consideration of his reading the responses, and rendering some other special services, received from the Government stores a very small weekly allowance of tobacco. Before him were five or six hundred men, packed together as closely as possible; some of whom were clad in the dark or yellow clothing peculiar to the prisoners of the colony; others wore garments, one portion of which was black and the

other yellow, to indicate the class of offenders to which they belonged; while probably one-half of the entire company was clothed in sheep-skins, *minus* the wool. Some, who had made attempts to escape, were, in addition to this, chained to logs of wood, which they had to take with them when they moved. The noise made by the clanking of the chains as the prisoners rose when we commenced worship, and when they changed their position during the service, produced a strange effect upon me at first. In addition to these Sunday services, which the prisoners were compelled to attend, there was a week-evening lecture, at which the attendance was voluntary, when between two and three hundred men were present.'

At this period the entire population of the settlement was about 1,000 persons; among whom were between eight and nine hundred twice, or thrice, convicted felons. There was a military guard of nearly a hundred men and seven officials. There were only five women in the settlement; four of whom were married to officers and one to a soldier. An educated convict taught the children of the officers; and during four evenings of the week a school was held for the prisoners. The Word of God was regularly read to those who were in solitary confinement; when the convicts would shed bitter tears and make many strange confessions. The Missionary visited the hospital two or three times a day, and many sad scenes he witnessed there. He received, at that time, every encouragement from the Commandant and the officers, by their regular attendance at Divine Worship and their uniform respect for everything connected with religion and morality.

Port Arthur has been aptly described as a place for

'incorrigible offenders.' 'Perhaps,' says a voluminous writer' (Anthony Trollope), 'no spot on the globe has been the residence, during the last sixty years, of greater sufferings or of guiltier thoughts.' 'I have a most vivid recollection,' writes the Missionary, 'of a scene which I witnessed at Port Arthur, one beautiful summer morning in 1835. I was pacing backwards and forwards in front of my own little cottage, trying to collect and arrange some thoughts for the Sunday's sermon, when my atttenion was directed to a murderous attack made by a prisoner upon a fellow-prisoner who was at work with him digging the foundations of a new Church. The murderer made no attempt to escape, and the murdered man was brought to the hospital—which was close to my quarters—by some of his fellow-workmen. The details of this case are too sickening and revolting to be written. They strikingly resemble, in many of their worst features, the cases referred to by Judge Burton in his description of the trial of a number of criminals at Norfolk Island, whom he sentenced to death.'

And yet amongst such *desperadoes* marvellous instances of conversion were witnessed. A few cases, among very many, shall be given. 'I knew a man,' says Mr. Butters, 'whom no discipline could tame. He was flogged nearly to death, and kept on bread and water for weeks and months in solitary confinement. The official report on his case, was "worse and worse," till he was induced to listen to the instructions of the Missionary. Eventually, he was enabled to believe in Christ for salvation. He received forgiveness; in which act of the Divine sovereignty the power of sin was broken, especially over what had previously seemed to be an *ungovernable* temper. He became a pattern of Christian meekness, and, so far as I could judge, in

every respect a consistent Christian. And that not for a few weeks or months only but for years, until he was removed from the settlement for "good conduct."'

In a letter, dated 9th November, 1835, a liberated and reformed convict thus wrote to Mr. Butters:

'It will give you pleasure to know that you have been the blessed instrument of saving my soul from destruction, and of snatching me as a brand from the burning. Yes, my dear Sir, I have cause to bless the hour in which I first met you. I am grateful to you. I am grateful to God for His many unmerited mercies! I have cause to bless the Almighty for the trials and afflictions which bowed me to the earth, which humbled my pride, and brought me to a sense of my lost condition. The goodness of God has never forsaken me, but has run parallel with my life! He has preserved me from a thousand dangers. When I have courted my own ruin, His kind and indulgent hand has saved me, and has at last crowned me with loving kindness and tender mercy! Well may I exclaim, "O love Divine!" How grateful am I for the many privileges I here enjoy!

'It may not perhaps be uninteresting to you to know how I spend my time when not engaged in business. At six o'clock on the Sabbath morning we have prayer-meetings at both chapels, one of which I always attend; at nine o'clock, I am in the school as a teacher, and a blessed employment it is. There are, besides, prayers and preaching three times on the Sabbath, and sometimes a prayer-meeting after the last service. On Mondays, Wednesdays, and Saturdays we have prayers and preaching in the evenings. Thus have I a continual round of happiness. There are

many truly pious members here, who, I believe, are united in Christian brotherly love. A few months ago I was a stranger and unknown, now I see around me a happy brotherhood.'

To this interesting narrative the honoured Missionary pertinently adds: 'More than a quarter of a century after receiving the letter of which the foregoing is an extract, its writer was known as maintaining his Christian consistency, and adorning the doctrine of God our Saviour in all things. Occupying an important position, he was exerting a salutary influence in one of the Australian colonies amongst his neighbours and dependants, with whom he was accustomed regularly to conduct public worship every Lord's day. One such case as this is more than equal to many arguments in proof that He, in Whose cause we are engaged, is "MIGHTY TO SAVE."'

The Rev. William Simpson, who succeeded to the chaplaincy upon the removal of Mr. Butters on account of partial failure of health, has furnished to the writer the following brief narrative of a prisoner at Port Arthur, a native of Dublin, who had been transported for forgery. But in the colony itself, he committed other crimes for which he was tried and convicted, and sentenced to *penal* servitude. His conduct was such that he had to be kept in solitary confinement—caged and ironed as if he were a wild beast. One day, the Missionary received a message from this wretched man to the effect that he wanted to see him. The necessary permission was sought from the Commandant, but it was promptly refused. He said that he was sent there, not only to control the prisoners but also to protect the lives of the officers. The convict, in question, he said, was the most dangerous man that ever came to the

settlement; and there could be little doubt but that he wanted to murder the Chaplain. But after a great deal of pleading by the Missionary, the Commandant consented to the prisoner being brought up between two constables into his backyard, where he might see him under their safeguard. On the man coming into the yard, the Chaplain went to him without either fear or restraint, at the same time he requested the constables to retire beyond earshot so that the unhappy creature might freely tell him what he wanted to say. As soon as they had thus retired, the prisoner was asked what it was he wanted. Upon which, he held down his shaggy head, and looked to be the subject of unutterable agony and shame. He made an effort to speak, and looking up he said, 'Do you know, Sir, that I have been a Methodist?' when he proceeded to detail many particulars of his happy early life and conversion, how he was led away from right and good paths, and how, at length, he fell into the sin which caused his banishment from his native country.

Many kind and encouraging words were spoken by the judicious and faithful Chaplain, and the interview closed. The convict went back to his solitary cell to ponder over his wretched condition; and the Missionary retired to his quiet chamber, meditating upon the case of this now penitent man, and to offer prayer for him to that God Who is ever ready to forgive. But the time of merciful visitation had come; and from that hour the man seemed to be endowed with a power to amend his life. He obtained permission to attend the religious services; he again sought the Lord for the 'forgiveness of sin,' and God heard his cry and saved him. He became a changed character—'a new creature in Christ Jesus.' The Missionary being satisfied with

his sincerity, invited him to his weekly fellowship meeting; and after the accustomed probation, he became a Church-member. Things went on in this way for some time, when the Commandant addressed Mr. Simpson as follows: 'Do you know that the prisoner ——, who so much wanted to see you some weeks ago, has never since you had that conversation with him given us the least trouble?' 'I don't wonder at that,' was the reply of the Chaplain, 'for I believe he is a converted man.' 'Well, I can't say anything about that,' rejoined the Commandant; 'but this I know, that he has altogether become a different man from what he was before, and I intend to report favourably of him to the Governor and have him removed from here.' He was accordingly released from penal servitude, and came under milder regulations in another part of the colony, from which period Mr. Simpson never heard anything to his disadvantage either as a man or as a Christian.

Many such details, illustrative of the 'romance of grace' might be given; but we forbear, and append only a short account of the 'boys'' department at this now historic settlement. 'This establishment,' wrote Mr. Butters, 'was at the extreme end of a long, narrow strip of land which jutted out into Opossum Bay; and to this place were sent from the hulks on the river Thames, and from the various prisons of the three kingdoms, convict boys of the most depraved and abandoned character. There was no kind of wickedness of which they were not capable. Most of them had been incarcerated with elder offenders before they saw Van Diemen's Land; and some of them had spent the greater portion of their lives in prisons, and gloried in being able to outdo in villany the most experienced of the felon population.

'The discipline to which they were subjected was strict. To reclaim and fit them for usefulness in the colony were the avowed objects of the Government. Two hours each day were devoted to instruction in reading and writing and the simplest rules of arithmetic; when an educated convict from the adjoining settlement, assisted by others of his own class, acted as schoolmaster, under the direction of the Chaplain. Each Sunday evening he conducted a public service at Point Puer; it was also his wont to visit the establishment two or three evenings and frequently during the day. The boys numbered about 280.

'By the great mercy of God the establishment was visited in 1835 with a gracious awakening. A boy on his knees asking for pardoning mercy, was a sight which many of them had never before witnessed. Within a short time more than forty of these youthful convicts were found crying for mercy; they poured out their full hearts in floods of tears, refusing to be comforted till assured of God's forgiving love. When once enabled to trust in Christ for salvation, their joy was ecstatic. Of their own accord they formed themselves into a kind of Class, and at once commenced to help each other. It was common for them, after the work of the day was done, to retire to a secluded spot by the water-side for prayer.

'Twelve of these boys sought an interview with the Missionary on one occasion, to ask his advice on a subject which troubled them. They were there under feigned names, and they were not clear as to how they ought to act. Eleven of them admitted that when they were transported they assumed the names by which they were then known. The case of the twelfth was one of special interest. He did not look as if made of

the same kind of clay as the others. His mind, his body, his bearing, his manners, everything about him, told that he was unlike his associates. On being asked how it was that he came out under a false name, he said that one Sabbath-day, he, unknown to his parents, who were "genteel and religious people," was betrayed into association with some wicked boys older than himself; when a robbery was committed, and the adepts in crime, who were known to belong to a band of juvenile thieves, escaped, leaving him to face the officers of justice, with some of the stolen property in his possession. Overwhelmed with shame at the disgrace which he had brought upon himself and his family, he assumed his mother's maiden name; and in that name he was tried, convicted, and sent to Van Diemen's Land, not one of his family having the slightest knowledge of what had become of him.'

When the Missionary removed from Port Arthur, several of these youths accompanied him to Hobart Town, and were assigned to settlers in the interior, or apprenticed to tradesmen in the towns. The testimony of those with whom these boys lived was everything that could be desired.

More than twenty-five years afterwards, the same Missionary met two of them at a quarterly visitation of the Classes, far-off in the interior of another colony, where they had established for themselves a Christian reputation, and were bringing up families in industry and respectability. Others of them have acquired comparative affluence. Having become free by servitude, they are no longer known by the names which they assumed in the days of their youthful folly.

Point Puer has long since been abandoned. But

there is abundant reason to believe that the spiritual good which was done there will be ever-enduring; and that when all created things shall have passed away, some of those boys will be found amongst the number who shall finally inherit the kingdom of God.

Occasionally, and in a most unexpected manner, gratifying testimony to the beneficial services of the Missionary chaplains at Port Arthur among the youths, as well as the adults, came to the surface. In the *second* of his Circuits in Australia, the writer had the great delight of witnessing a peculiarly interesting case of conversion. The subject of it was a well-to-do farmer, who mentioned on the occasion of a pastoral visit, that the first serious impressions he had ever felt was at this very Point Puer. He had been 'overtaken in a fault,' and came under severe discipline. The Missionary, by the consent of the Commandant, had him sent for and took him into his own room. Here he prayed with him, counselled him, and subdued him with a tearful pity. From that time the youth received new and increased strength to resist temptation, and became noted for his obedience. He subsequently obtained a *free* pardon, and passed over to the opposite colony, where God blessed him with a happy home and a nice family. But this was only one case among the many, which the Australian ministers, fifteen or twenty years ago, were frequently hearing of as the glorious results of the pious labours of the honoured chaplains at the penal establishments in Van Diemen's Land.

Probably no part of the mission field was so trying or so full of peril to mind and body as was the Port Arthur penal station. Surprises of every kind were common. A Missionary writes:

'Last night we had a turn out among the biggest boys, who very nearly killed the schoolmaster. The whole settlement was in a state of ferment. The guard turned out in full strength. Pistols and guns were in requisition on every hand. Some officers were armed with swords, and some with fire-shovels. However, the stir was suppressed in about ten minutes, and no one was materially hurt save the schoolmaster, who is not able to attend to the duties of the school.

'This place, I think, is absolutely the vilest spot of earth that man ever set his foot upon; and the discipline of the place is merciful in the extreme. Every person on the settlement is anxious, and some are securing their large fire-arms in the barracks, considering it dangerous to keep anything in their houses, except weapons of defence.'

The *last* of the Missionaries appointed to the Port Arthur Settlement was the Rev. John A. Manton. With the advent of Bishop Nixon came new and harassing influences, which unsettled the Government as to the continuance of the Wesleyan Chaplains there, and which disturbed also the Presbyterian body in their praiseworthy efforts to found a branch of that Church in Hobart Town and in other parts of the colony. It was to this interference and annoyance Mr. Manton referred in his letter to the Committee, under date 24th October, 1842. He said:

'The brethren have thought it right that I should remain at Port Arthur for the present. What I have suffered, both in body and mind, during the last two years no one on earth knows. Very feeble in body, I have been "ordered" and "commanded" from Dan to Beer-sheba, and durst not refuse to comply, because I

knew they only waited for such an opportunity to furnish an excuse for removing us from the place. Such an excuse I have determined they should never have, so I have dragged through my numerous duties as well as I have been able.

'The views of the Commandant have been adopted by all those who are dependent upon him for their situations, or who come under his power in any degree; and bond and free have been influenced by him. The tide of prejudice thus set in against me, and preventing my usefulness, has occasioned me much mental anguish. I ought, at the same time, to say that it has not been against me as an individual, but against my office as a Wesleyan Minister. No *person* could have been treated with greater kindness and polite attention, and no *Minister* could have been treated with more contempt. I have conversed freely with Captain Booth on the subject. The only reason he can give for wishing for a change is that it is a Government station, and should be supplied by a Minister recognised by the State, and that the place is now so respectable as to require a clergyman of the Church of England. He, however, does me the honour to say: "The duties of the station have always been performed in a zealous, spiritual, laborious, and self-denying manner; so that, in such a change, our gain will be our loss."

'This then appears to be the secret of it. After fifteen years of hard toil among the poor, degraded prisoners at the penal settlements, we are no longer sufficiently respectable to fill the station. While I am allowed to remain here, I shall endeavour to live and labour for God, and leave all events with Him.'

In dishonourable forgetfulness of the compact

entered into between the Home Government and the Missionary Committee for the services of the Brethren, the *colonial* Government had caused an advertisement to be inserted in the *Britannia* newspaper, some eighteen months before the date of Mr. Manton's letter, for an Episcopal minister for the Settlement. But there was no response; and so the Wesleyan chaplaincy was continued until 1844, when it was finally withdrawn.

The labours of the Rev. Joseph Orton in the Hobart Town Circuit from 1835 to 1838 were of the utmost importance to the cause. In addition to the ordinary work of his Circuit, he visited the infant settlement at Port Philip, and brought the case of the young Society before the Committee. Port Arthur also had the benefit of his presence and counsels, Launceston, and numerous other places. Uniting in his own person the offices of pastor and bishop—for, practically, that was his undoubted relation to the work in Tasmania, Port Philip, and South Australia—he strove, up to the utmost limit of his strength and ability, to *care for the Churches* and to direct his brethren in their important mission. He saw, as had the pioneers Leigh and Lawry, that a great social and religious future awaited the Australasian populations, and wrote his thoughts and belief accordingly to the Committee. In his letter, dated Hobart Town, March 28th, 1838, he says:

'The growing importance of the numerous settlements of Australasia, which are rapidly increasing in number, and making great advances in general improvement, demands the consideration of the Committee and Conference. The rising Societies in the respective colonies and settlements with which our shores are already studded, and which must increase, will, ere long,

be one of the most interesting departments of Wesleyan labour; especially, taking in the adjacent islands of Tonga and New Zealand: provided that the whole be brought under a vigilant, judicious, and effective general supervision or superintendence; which, in order to secure the respective parts, and promote the well-being of the whole, must be the case at no very distant period, and is demanded by circumstances, especially by the remoteness from the mother country. A native ministry for these parts will, in the course of time, be gradually supplied from internal resources; but the time has not yet come when this can be efficiently accomplished; to force it would be inexpedient.'

The Rev. H. H. Gand, who was appointed by the English Conference in 1835, laboured for many years with much acceptance in Tasmania. He was elected President of the Australasian Conference in 1867. In the autumn of 1838 two valedictory services were held in Great Queen Street and City Road Chapels, on the occasion of the departure of the Rev. John Waterhouse, as General Superintendent of the Society's Missions in Australasia and Polynesia; the Rev. John Bumby, as Chairman of the New Zealand District; the Revs. J. Eggleston, S. Ironside, J. Warren, and C. Creed; Mrs. Waterhouse and family, Mrs. Eggleston, Mrs. Ironside, Mrs. Warren, Mrs. Creed, and Miss Bumby. The party safely arrived in Hobart Town on the 31st January, 1839. The Rev. J. H. Bumby the next day preached in Melville Street Church in the morning and the Rev. John Waterhouse in the evening. The General Superintendent, assisted by his co-presbyters, administered the Lord's Supper after the public service. The other Missionaries were disposed of as 'messengers

of mercy' to the several congregations in the Circuit. They brought with them a holy flame of love; which was much felt by the whole of the people. Thus the Waterhouse party spent their first Sabbath in Australasia.

The arrival of Mr. Waterhouse released Mr. Orton from his ministerial and official responsibilities. This courageous and excellent Missionary commenced his itinerancy in the West Indies, in 1825, and ended it in 1839. He suffered much in his great Master's cause, and died at sea, off Cape Horn, in 1842. His last official letter to the Committee, written in 1839, has the following beautiful passage: 'I duly appreciate the kind and encouraging expressions of the Committee regarding my feeble services in this part of the world. I am happy in having the commendations of those whose approbation I highly esteem; and I am truly grateful to the great Head of the Church for the measure of success which has attended the labours of myself, in conjunction with my dear brethren, whose cordial, hearty, and arduous co-operation has mainly, under God, contributed to that prosperity.'

Mr. Waterhouse held his *first* District Meeting late in the year 1839. It was a very harmonious meeting; a large amount of good had been done; and a thank-offering of £500, from the Hobart Town Circuit alone, was raised for the Centenary Fund. Mr. Waterhouse informed the Committee that the Mission in Van Diemen's Land was enriching new colonies by the almost constant emigration of pious persons, as well as benefiting vast numbers of prisoners and others, who in the absence of the Missionaries would be without the means of grace.

A truer *episcopus*, according to the 'pattern' set forth in the New Testament, than the venerable Water-

house, was never seen in the Southern World. His 'labours,' like those of St. Paul, were indeed 'abundant.' His first Missionary tour was to New Zealand early in 1840; and his second, which unfortunately proved to be his last, was entered upon on the 28th October of the same year. He then visited New South Wales, New Zealand, the Friendly Islands, and Fiji.

Such labours as Mr. Waterhouse performed on this, his second great Missionary tour, were of the most exacting and exhausting nature. But there could not be even after his return any respite or rest for him. He at once visited the most important stations in the colony, and returned to Hobart Town to die. On his death-bed, in the presence of his family, he bore clear testimony to the preciousness of Christ, and his consciousness of assured communion with the founder and the leaders of the Church of his love, in the spirit-world: 'Wesley!' 'Wesley!' 'Wesley!' 'Smith!' 'Smith!' 'Clarke!' Heaven had opened unto him, and he looked in and saw these sainted 'servants of God' mingling in the crowd of 'spirits of just men made perfect,' . . . 'next the throne of God and the Lamb.' One last effort he made in prayer for his beloved mission field before he 'yielded up the ghost:' 'Missionaries!' 'Missionaries!' 'Missionaries!' he exclaimed in his last gasp, and died. 'A great man, and a prince in God's Israel had fallen!' This, to us, melancholy incident occurred March 30th, 1842.

Tasmania has the honour of taking the lead of all the Australasian colonies in providing a superior class of education in connection with the Wesleyan Methodist Church. Captain Horton having liberally offered £1,000 and twenty acres of land towards the erection of a college at Somercotes, the brethren, at their Dis-

trict Meeting, in 1850, recorded their conviction of the necessity and importance of such an establishment, in which their sons, and the sons of their friends, might obtain a thorough Wesleyan training; and they agreed to request the Chairman and secretary to place the project fully before the Missionary Committee, and solicit their countenance and pecuniary aid. Such was the intense interest which Captain Horton took in this commendable project, that he increased his original subscription to £1,380. The friends throughout the colony nobly responded by adding to this amount the sum of £882 17s. 3d. The foundation stone was laid on the 6th February, 1852.

Horton College was opened in 1855, and the Rev. John Allen Manton was appointed its first president. He was succeeded in 1859 by the Rev. William A. Quick, who held the office eleven years. The next appointment fell upon the Rev. George B. Richards, who is still the incumbent. The establishment of similar colleges in the Australian colonies has affected Horton College considerably; still, it is well patronised, and is both popular and useful. Several candidates for the colonial ministry and the Polynesian Missions have been educated and trained within its walls.

The self-denying and godly men who exercised their ministry in the earlier days of Van Diemen's Land did a great service as the promoters of morality and religion in that island, and for the neighbouring colony of Victoria. As the fruit of their pious labours, they may justly claim the conversion of many parents, whose able and earnest sons are now discharging the sacred functions of the ministry. And by the introduction of religious influences among the older settlers, as well as among the emigrant families of a later date, they

have been the means of assisting many to acquire enviable positions of wealth and respectability. In the learned professions, in legislative halls, in mercantile establishments, and as squatters and agriculturists, not only in their own Tasmania, but also in several of the Australian colonies and New Zealand, there are to be found many of her sons, who exhibit an ability and perseverance which entitle them to be regarded as among the agencies God has employed for developing the material, social, intellectual, political, and religious life and prosperity of Australasia.

Tasmania, on account of its insular position, has been happily free from much of the whirl and excitement which followed the discovery of gold in 1851 on the northern side of Bass' Straits. Hence a quiet progress has marked the history of the island, rather than a rapid and uncertain one. For example, no event out of the ordinary course of things has contributed to the growth of any of the Churches for many years. Taking 1855, the year when the first Australasian Conference was held, and that of the Victorian and Tasmanian Conference of 1878, the statistics of both periods will show a natural or steady progress, as under :

	1855.	1878.	Increase.
Churches	23	62	39
Other Preaching Places .	11	49	38
Ministers	6	17	11
Local Preachers . . .	28	78	50
Sabbath-school Teachers .	106	430	324
Members	694	1,529	835
On Trial	38	247	209
Sabbath Schools . . .	13	55	42
Sabbath Scholars . . .	1,082	3,468	2,386
Class Leaders . . .	50	102	52
Attendants on Public Worship	3,950	9,683	5,733

All our Connexional regulations as to finance have been accepted by the Tasmanian Methodists from the beginning. And a more loyal people to the doctrines and discipline of the Body could not be found in any part of our widespread Connexion. But this is only a small part of the good results which have followed the labours of the pious and earnest men who laid the foundation of the Denomination in 1820, and who built thereupon for the quarter of a century following with so much fervency of soul and stedfastness of purpose. The Lord hath blessed their toil: it is His 'doing, and it is marvellous in our eyes;' the whole of the grand results, however, eternity alone can show.

The Episcopal Church.

It is to the well-earned praise of this denomination that it was the first to employ ministerial agencies in Van Diemen's Land. The Rev. Robert Knopwood was the pioneer preacher. He was a clergyman of the old school, a magistrate, and a landed proprietor. He arrived with Captain Collins in 1804, in company with the original batch of convicts, and exercised his sacred functions until 1820, when, by permission of the Crown, he retired as a pensioner on the colonial treasury. Such was his friendliness and catholicity that, when the Rev. B. Carvosso, in 1820, sought permission of the Governor to preach in the streets to the perishing people of Hobart Town, Mr. Knopwood procured for the Missionary's protection a *posse* of constables.

On the retirement of Mr. Knopwood from the chaplaincy, the Rev. William Bedford was appointed his successor. This courageous 'servant of God' entered upon his work in the spirit of an Elijah, and very soon

his hands were full. The universal drunkenness and unblushing sexual indecencies which everywhere prevailed excited in him a feeling of desperateness. He accordingly took his stand; to conquer these terrible sins, or to die in the attempt, was his fixed resolve. His spirit and the reformation he effected have been recorded by an impartial hand:—

'He wept, he raged, he prayed. Indignation got the better of his sympathy. His righteous excitement was kindled, not against the poor outcast prisoner, but against the authorities in office. These were seen to live shamelessly in sin. Against these he thundered with a Knox-like zeal in the church which they were forced in etiquette to attend. He denounced their guilt in the language of the old seers, and uttered warnings and judgments with the energy of an Elijah.

'He rested not here. To purify the land, he appealed to the executive. If a change of heart could not be secured, at least the outward shame of sin might be removed. It would be idle for him to enforce the seventh commandment upon the convicts, when they saw its open violation by their superiors.

'He found an able seconder of his schemes of reformation in Governor Arthur, then recently appointed. A Government order was issued, commanding all officers, on pain of dismissal from public service, to amend their lives, and to be united in matrimony with those with whom they had been publicly living in shame, and by whom, in many instances, they had a family.

'This struck terror into the community of officials. They wished to retain their position, but not to be fettered by the marriage tie. They conjured and they blustered, they presented memorials and they con-

demned the tyranny; but all in vain: the law was intended for obedience.

'Then the malcontents turned upon the real author of this invasion of the rights of their domestic institutions. They sought to cajole him in private, they insulted him in public. They appealed to his generosity at one time, to his fears at another. Prayers, bribes, and threats were all in vain. The *fighting* Chaplain was not to be driven from his entrenchments nor from his duty.

'Gradually and sulkily the discomfited chiefs gave in. Their mistresses were made wives, and their children were legitimatised in the eyes of the law. Then, and not till then, did the champion of virtue attack those of lesser name, and bring his influence to bear upon their public conduct.

'The good man fought and conquered. Commencing his warfare almost single-handed, he soon gathered around him useful auxiliaries in the field, who performed valiant service for truth under his captainship. It may be that he struck hard blows with sharp weapons; but it was because he saw that the battle must be real and the struggle be sharp. It was not that his nature was all sternness. We know, from personal acquaintance, that the man was full of human sympathies, and that he combined the love of John with the fire of Peter.

'He has since gone to his rest. The colonial lovers of virtue will never cease to recognise with gratitude the labours of the Rev. Dr. Bedford, the venerable Chaplain of Hobart Town.'*

In 1842 the Rev. Dr. Nixon arrived as first Bishop

* From Bonwick's *Curious Facts of Old Colonial Days*, pp. 239, 242.

of Tasmania. Under his vigilance and care the Episcopal Church received a complete organisation. He is spoken of as learned, accomplished, and benevolent. He retired on account of ill health a few years since, and was succeeded in his episcopacy by the Rev. Dr. Bromby.

The history of Episcopalianism in Tasmania, like that of Wesleyanism, has been singularly free from stirring incident or great surprises. Since the period of Dr. Bedford's painful struggles with *sin* and *sinners* at Hobart Town, its course has been pretty even and generally reputable. It has taken its full share, with other Christian denominations, in preparing numerous Ministers, lay-helpers, schoolmasters, professional men, &c., for good service and high enterprises in the Australian colonies.

The Episcopal is the leading Church in Tasmania. It has about 100 places of worship, capable of accommodating 16,000 persons.

The Presbyterian Church.

It is but fair to Scotland to say that among the unfortunate persons despatched from the OLD country in 1778 and afterwards, to the distant penal settlements at *Botany Bay* and at the *Derwent*, very few came from the north of the Tweed. Scotchmen were found in New South Wales and Van Diemen's Land in the earliest periods of settlement; but then, it should be stated that they did not 'leave their country for their country's good,' but *for their own*, in lands remote and easy of acquirement. Van Diemen's Land, as might be expected, would have its share of the emigrant 'Scottish sons of toil;' and probably the stirring letters of the Missionary Carvosso, written in 1820, which were pub-

lished and circulated throughout Great Britain, had something to do with unsettling many a *Sandy* as he enjoyed the rough comforts of his Highland home.

The first Presbyterian service was held by the Rev. Archibald MacArthur on the 12th January, 1823; and the foundation stone of the first church erected by this body was laid on the 21st March, 1824. But the real founder of the Presbyterian Church in the colony was the Rev. Dr. Lillie, an ordained minister from the Old Kirk. He is spoken of as a man 'of distinguished learning and splendid pulpit power.' He did good service for thirty years, when he returned to his native land.

Like Dr. Lang in Sydney, Dr. Lillie had to fight for his true national position, in opposition to the claims of Episcopacy as represented by Dr. Nixon. The conflict was short, sharp, and decisive; and victory crowned the laudable and courageous efforts of the Presbyterian leader. From that decisive hour, *perfect religious equality* has been the common right of all denominations alike in Tasmania.

There are attached to this body 12 ordained Ministers, 25 churches, and nearly 7,000 adherents.

The Free Church of Scotland is also represented, and numbers about 2,500 adherents.

The Congregational Church.

The first Minister of this Body in Van Diemen's Land was the Rev. Frederick Miller. His attention was called to the melancholy condition of the people about 1830, and encouraged by a leading Independent in England, Mr. Thomas Wilson, he came thither to do his part for their spiritual benefit. Mr. Henry Hopkins was God's 'elect servant' for giving Congre-

gationalism a place among the ecclesiastical institutions of the colony. The first church was opened by Mr. Miller in 1832. We remember meeting the venerable man at the Wesleyan Conference of 1858 in Hobart Town, when he warmly greeted the brethren of another Christian body, and bade them 'God-speed.' He was then old and full of days, and had served his Great Master with honour and scrupulous fidelity.

Other Ministers came to Mr. Miller's help. The Rev. C. Price, who settled at Launceston, the Rev. J. West, an able and ready writer; and Messrs. Nesbitt, Beazley, Strongman, Parker, who well represented the Church of their choice.

The statistics of this denomination are 11 Ministers, 54 churches, 4,500 attendants on public worship, 34 Sabbath-schools, 250 teachers, and 2,050 scholars.

The Baptist Church.

This denomination has probably never numbered many over 1,000 adherents in the colony. The first Minister was the Rev. Mr. Dowling, who laboured with much acceptance. The Rev. Mr. Wade came in 1841, and for many years was greatly respected for his talents and his high Christian character.

The Primitive Methodist Church.

For many years this body has exerted a salutary influence as an agency of Heaven for the people's good. It commenced its operations among those who specially needed the spiritual aid which its Ministers faithfully supply. By the Divine blessing upon the labours of the Missionaries there have been erected 15 sanctuaries, which are supplied by 4 itinerant and several lay-preachers; and the average attendance is about 2,000.

There are also 8 Sunday-schools, 60 teachers, and 400 scholars.

The Free Methodists have 1 Minister, the Rev. James Richards, who resides in Hobart Town, 3 leaders, 42 members, 1 church, 1 Sunday-school, 9 teachers, 72 Sabbath scholars, and about 250 adherents.

The Society of Friends have a small cause in Hobart Town.

The Disciples of Christ have 1 Minister, and a small congregation.

The Jews have 2 synagogues: one at Hobart Town, and one at Launceston.

The Roman Catholic Church.

It is a remarkable fact that although the first batch of convicts were landed in Van Diemen's Land in 1804, those of them who professed to belong to this Church were left without religious instruction in their own faith until 1821, during which period they were compelled to attend the ministrations of the Protestant Chaplains appointed by the Government. The Rev. Mr. Conolly was the first of this body to enter upon the work in Hobart Town. In 1834 the Rev. J. J. Therry came to the colony. An impartial hand has thus summed up his character: 'His name was known and respected. No one who knew him could deny his devotion to his clerical duties, his self-sacrificing attention to the sick, his benevolent efforts, and his love for children.'

For many years this Church has had a Bishop in the colony and an effective staff of Ministers. It has 32 places of worship, with 12,000 attendants, 33 Sunday-schools, 97 teachers, and 1,560 Sabbath scholars. The census return is over 12,000 adherents.

The churches of all denominations number 316, which gives one for every 314 persons. Probably, in no other of our colonies is the church accommodation equal to this. Sunday-schools are fully provided in every town and village in the island where necessary, and the work of teaching is well and successfully performed. There are over 100 of these schools, which are taught by nearly 1,200 teachers. About 15,000 children and young persons are being taught in them. Bands of Hope and Temperance Societies are vigorously worked.

PRIMARY EDUCATION is UN-DENOMINATIONAL, and is sustained by annual votes of the Parliament. The attendance of children of school age is compulsory, unless it can be shown that non-attendant children are under instruction elsewhere. The funds are administered by a Board appointed by the Government. The cost of each scholar to the Treasury is £2 8s. 9d. per annum.

HIGHER EDUCATION is also provided, and a Council is responsible for its due administration. From the public schools boys, by means of yearly competitive examinations, are selected for exhibitions to the higher schools. There are thirty-two of these exhibitions, which vary from £16 13s. 4d. to £20 each. In addition, there are 'Tasmanian scholarships' open to the exhibitioners who have reached the prescribed standards, of £200 each per year, for four years, at one of the English universities. Several Tasmanian youths have attained 'a good degree' in scholarship, honours, and high position in the learned professions in the Australian colonies.

The POLITICAL CONSTITUTION embraces a House of Assembly, consisting of thirty-two members, each of

whom must be a subject of the Queen, and not under twenty-one years of age. The seat is held for five years, except in case of the dissolution of the House, absence from the colony, or death. Every £7 householder or freeholder has one vote; army and navy officers, not in commission, and clerks, have each a vote also. The second branch of the Parliament is the Legislative Council of sixteen members, who are elected for six years. No member of the council must be under thirty years of age. The possession of a £30 freehold, or the having been an officer in the army or navy, the holding of a university degree, being a duly qualified medical practitioner, or in 'holy orders,' will give the right to vote for a member of the council. All elections are by ballot. The Governor, who is appointed by the Crown, is the sole executive power; whilst all legislative authority is vested co-ordinately in the Assembly and Council. There is a cabinet of four or five members, who assist the Governor in the discharge of the executive power. The cabinet is directly responsible to Parliament, the same as in England. The Governor is commander-in-chief and vice-admiral. His salary is £3,000 per annum, with an allowance of £1,500 for contingent expenses.

There is an Executive Council of twenty-three members, who are entitled to the prefix of 'Honourable;' but who are not necessarily connected with the Parliament.

The TRADE RETURNS for *one* year, considering the smallness of the population, are very satisfactory. The total number of acres of land under cultivation may be estimated at 332,824, and distributed as follows: wheat, 42,754, producing 700,922 bushels; barley, 5,939, producing 165,357 bushels; oats, 32,556, producing 827,043

bushels; other cereals, 6,585 producing 137,050 bushels; potatoes, 6,906, producing 24,455 tons; hay, 34,758, producing 49,217 tons; green forage, 103,167 acres; other tillage, 100,168 acres. Horses, 23,473; cattle, 118,694; sheep, 1,719,768; pigs, 47,664. Shipping, 1,295 vessels, of 262,209 tons. Lands granted and sold to December 31st, 1875, 4,024,808 acres. Railways, 150 miles; and telegraph lines, 396 miles.

For many years Tasmania contributed materially to the sustenance and comfort of thousands of families to the north of Bass' Straits, before the Victorians, and some others, were able to grow produce for themselves. In 1875, the exports of jams and preserved fruit amounted to 2,851,830 lbs., valued at £75,589. Of green fruit, 159,224 bushels, valued at £40,987. Such is the climate that cherries, plums, quinces, mulberries, figs, peaches, apricots, walnuts, filberts, almonds, gooseberries, strawberries, raspberries, currants, pears, apples, and grapes, grow in great abundance, and without occasioning much toil or anxiety to their cultivators.

Vegetables, esculents, and fish abound. Recently a flourishing industry has been established in the growth and exportation of hops. Artificial grasses, mangel-wurzel, &c., are cultivated as fodder for horses and cattle.

Iron ore, tin ore, gold, but not in large quantities, bismuth, coal, limestone, freestone, and timber, including the gum tree, the pine, and many other woods of great value for furniture, buildings, and railway purposes, are abundant.

The *geographical* features of Tasmania have been thus described: 'A beautiful, well-watered island, rich in harbours and inlets, traversed by high mountain chains, full of crags, glens, and ravines of commanding

appearance, the basaltic cliffs of some being several hundred feet in perpendicular height. Everywhere there are good anchorages, and many excellent harbours. Altogether the coast offers the most manifest changes, and generally charming scenery. The interior especially is delightful, and here are united, so to speak, the climate of Italy, the beauty of the Apennines, and the fertility of England. 'Mountain and valley, hill and dale, crowned with high forests, and rich pasture grounds in the plains, afford the most pleasing variety.'

There are two distinct lines of mountain ridges running right through the island, between which lie the inhabited and cultivated districts. Enormous mountains, between 3,000 and 5,000 feet high, dot these ridges and give a marvellous picturesqueness to the whole landscape. The island is well watered from numerous rivers, creeks, and rivulets. The rainfall varies, according to locality, from 17 to 120 inches. In one year the rain fell in Hobart Town on 120 days. The heat varies with the seasons of the year. In the spring (September, October, and November) the temperature is 54°. In the summer (December, January, and February) it may be about 64°. In the autumn (March, April, and May) it is about 55°. And in the winter (June, July, and August) 47°. The mean temperature for the year is 55°. The death-rate is small, being about twelve per 1,000 of the general population.

The zoologist may find much material upon which to exercise his skill and patience; and the geologist may luxuriate at will in examining deposits of trap, sandstone, clay-slate, limestone, quartz, granite, metamorphic and micaceous rocks, &c., &c.

The islands belonging to Tasmania are fifty-five; containing over a million of acres, not including Chappell Island, Kent's Group, Sloper, Franklin, and Heron's Island. King's Island, in the western mouth of the straits, contains 272,000 acres.

The PRINCIPAL TOWN of the colony is HOBART TOWN, situate in 42° 53′ south latitude, and 147° 22′ east longitude, about twelve miles from the mouth of the river Derwent. The area of the *city* is about 1,270 acres; there are about 5,000 houses, and the rateable value is £99,000.

OTHER TOWNS AND DISTRICTS IN TASMANIA.

Town or District.	Population.	Distance from Hobart Town.
Avoca	400	99 miles N.N.E.
Bothwell	1,300	45 „ N.W.
Bridgewater	200	12 „ N.
Bracknell	150	130 „ N.
Burnie	470	214 „ N.W.
Campbelltown	1,600	80 „ N.
Carrick	300	131 „ N.
Deloraine	800	150 „ N.W.
Evandale	3,260	118 „ N.
Fingal	450	120 „ N.E.
Franklin	600	26 „ S.W.
Georgetown	1,371	156 „ N.W.
Glenorchy	1,300	5 „ N.
Hagley	200	136 „ N.W.
Jerusalem	400	32 „ N.
Kempton	1,380	29 „ N.
Launceston	10,688	120 „ N.
Longford	5,050	113 „ N.
Lovett	1,300	33 „ S.W.
New Norfolk	870	21 „ N.W.
Newtown	2,200	1¼ „ N.
Oatlands	—	50 „ N.
Penguin	—	210 „ N.
Perth	—	110 „ N.
Pontville	195	16 „ N.
Richmond	1,629	16 „ N.E.
Ross	950	73 „ N.
St. Mary's	200	128 „ N.

OTHER TOWNS AND DISTRICTS IN TASMANIA.—*continued.*

Town or District.	Population.	Distance from Hobart Town.
Sorell . . .	4,055	13 miles N.E.
Stanley . . .	1,380	263 „ N.W.
Swansea . . .	1,050	90 „ N.E.
Torquay . . .	6,082	190 „ N.W.
Triabunna . .	150	55 „ N.E.
Victoria . . .	—	24 „ S.W.
Westbury . .	5,839	140 „ N.
Wynward . .	900	234 „ N.W.

Besides those tabulated, there are forty-five towns and villages in the colony, having all the institutions and rights peculiar to English settlements. From these have gone forth, from time to time, large numbers of young men and young women to the Australian colonies and New Zealand. Generally, they have distinguished themselves by their industry, ability, and good conduct. And this is as might have been expected, because 'Tasmania, from the commencement of its history, has been resorted to by settlers of unquestioned respectability, numbers of whom have been long settled on the land they occupy.' They constitute an influential and well-to-do yeomanry, and would be a credit to any country.

The writer cannot close his notice of Tasmania without an expression of deep regret that the vast material resources of this richly-endowed land are not more generally known in Great Britain. Other colonies, the climate and advantages of which cannot be compared with Tasmania, have used all available means for giving such publicity to their claims as to have induced an influx of immigrants and considerable settlement on their broad acres; whilst this much favoured

colony has been left almost unaided to creep along in the path of progress, yea, even to struggle for an independent existence among the sisterhood of British provinces. WHEREAS, the *Tasmania of to-day* should be held in the same repute as New South Wales, and wield, equally with her elder sister, a mighty power for good among the younger branches of the Australian group. Perhaps it may not be too late even now for Tasmania to 'awake, and put on strength,' and thereby, under Divine Providence, achieve a prosperous and splendid destiny.

WESLEYAN MISSION PREMISES, TANGIATEROORIA, WAIROA RIVER, NEW ZEALAND.

CHAPTER VIII.

NEW ZEALAND.

[*Area*, 104,900 *square miles, or* 67,136,000 *acres. Population*, 399,075. *Revenue*, £3,540,968. *Expenditure*, £3,431,973. *Public Debt*, £17,400,031. *Imports*, £6,905,171. *Exports*, £5,488,901.]

NEW ZEALAND has been aptly called *the Great Britain of the south;* and, as far as the climate and general configuration of several parts of the country are concerned, it is worthy of that designation. The first European, it is believed, who saw it was the Dutch captain, Abel Tasman, in January, 1643, who gave it the name it still bears. In 1769, Captain Cook landed on the east coast of the north island; and, before he got away again, the coxswain, who was in charge of the pinnace, in pure self-defence, unfortunately shot a leading chief of one of the tribes. This was an unhappy commencement of European intercourse with the Maories; who, as has been abundantly shown since, never forget to revenge what they deem an injury when a favourable opportunity occurs.

In this age of daring adventure, it could hardly be expected that such an extensive and healthy country as New Zealand, one so rich and full of resources of every kind, would long remain without some attempt

being made to colonise it. But there was one serious drawback in the number and ferocity of the natives, which effectually protected their iron-bound coasts from being invaded by white adventurers; and it was not until zealous Christian Missionaries ventured among them to civilise their untamed and cruel natures by the mild and merciful influences of the Gospel of Christ, that the lives of settlers were at all likely to be safe.

In evidence of the soundness of this opinion, it may be mentioned, that for thirty-seven years after the departure of Captain Cook in 1777, with the exception of one solitary cast-away sailor, no Europeans are known to have settled there. It was, up to 1814, a feared, *unknown* land to all white people, no matter from what country they hailed.

The honoured pioneer of religion and civilisation in New Zealand was the Rev. Samuel Marsden, Government Chaplain of New South Wales, who, *constrained* by 'the love of Christ,' and at the expense of the Church Missionary Society, in 1814 established a mission at the Bay of Islands, on the east coast of the northern island. And the second heroic pioneer Missionary to follow Mr. Marsden was the Rev. Samuel Leigh, of the Wesleyan Missionary Society, who took up the work in 1818. Whaling ships between these periods, and subsequently, ventured to call at some of the outlying ports; traders, also, from New South Wales, put in an appearance occasionally, and established agencies wherever practicable. But it was too evident that there was a strong disinclination on the part of the Crown to attempt founding a colony by the introduction of a few thousands of English people in this antipodean world. For example, Cook, with all the

weight of his character and experience gained by nearly a year's work in circumnavigating the coasts, could not move the Government to take a single step in that direction; neither could Benjamin Franklin, the greatest among American statesmen, induce the English people to form an organisation for that object. In the light of subsequent events, perhaps it should be unregretted that this delay took place.

In 1837, the New Zealand Land Company was formed. It had the sanction of the Government, and was clothed with considerable powers. On the 12th of May, 1839, a preliminary expedition sailed from England under the command of Colonel William Wakefield, which arrived at Port Nicholson in August following; and from that auspicious month a steady increase of the white population has been witnessed. It was distinctly provided by the Company's charter, that the natives were not to be forcibly dispossessed of their lands, but honourable purchases were to be made by the new comers, and proper securities given. Port Nicholson, in Cook's Strait, was selected for the first settlement. Besides being central to the *north* island and to the *southern* island, it was favourably situated for commercial intercourse with the principal Australian cities, being about 1,200 miles east by south of Sydney, and 1,400 miles east of Melbourne. The present city of Wellington is the developed idea of the embryo settlement first formed by Colonel Wakefield and his gallant associates.

The increase of the European population is very marked from the arrival of the first emigrant ship on the 22nd of January, 1840. The following table, covering thirty-three years, shows this in the most satisfactory manner:

Periods.	Males.	Females.	Totals.
1843.	7,264	5,924	13,128
1851.	15,035	11,672	26,707
1856.	25,356	20,184	45,540
1861.	61,062	37,959	99,021
1866.	125,080	79,034	204,114
1871.	156,431	110,555	266,986
1874.	170,903	128,482	299,535
1875.	213,294	162,562	375,856
1876.	225,580	173,495	399,075

N.B. The Maori tribes are about 46,000.

The history and success of Missionary operations in New Zealand would form an appropriate appendage to the 'Book of the Acts' in confirmation of the truth of Divine revelation. Material more discouraging than that upon which the heroic men who 'hazarded their lives' in this work had to operate upon can hardly be imagined. In the first records of CHRISTIAN MISSION WORK, in which the apostles and their immediate successors were engaged, we find the mention of no people among whom they laboured more fierce and cruel than were the New Zealand aborigines. And no triumphs they won can surpass those achieved by Messrs. Marsden, Leigh, and their brother Missionaries, among the Maori tribes. That New Zealand has become an integral part of the British Empire and the adopted HOME of nearly 400,000 English-speaking people is, under God, to be ascribed to the civilising and salutary influences exerted upon the once savage chiefs and tens of thousands of natives, by the presence and labours mostly of the 'Church' and *Wesleyan* Missionary Societies. New Zealand to-day ranks as one of the most valuable colonies of the Crown; but

let it never be forgotten, that for this splendid addition to the foreign possessions of our beloved Queen, the Christianity of England must have the sole credit.

We now proceed to give in narrative form an account of the introduction and establishment of the Wesleyan Church in New Zealand. We have before remarked that the first Wesleyan Missionary who visited New Zealand was the Rev. Samuel Leigh, in 1818. In that year the Rev. Walter Lawry arrived from England to help him in the important colony of New South Wales. But his health having suffered under the pressure of ministerial work, he was urged by his friend, the Rev. Samuel Marsden, then senior Chaplain of the penal settlement, to take a voyage to New Zealand, offering him a free passage in a vessel which he was sending thither with supplies for several pious Catechists, who, since 1814, had been under his direction. And Mr. Marsden earnestly requested Mr. Leigh whilst in New Zealand 'to aid and encourage' those good men by his sympathy and counsel. Mr. Leigh availed himself of this providential opening; and, although his stay was but short, yet he came away with a deep conviction that the time had come when the Church he represented should enter upon this field of labour. In 1819, Mr. Leigh returned to England, and whilst at home he so stated the case of the New Zealand natives to the Missionary Committee, and, through the press to the Christian public, that means were soon found for establishing a Mission among them.

The statement Mr. Leigh drew up is so full of varied interest even now, that we venture to transcribe it for our readers. He says:

'New Zealand is situated between the latitudes of

34° and 48° south, and between the longitudes of 118° and 180° east from Greenwich. This land was supposed to be part of a southern continent, but it is now known to consist of two large islands, divided from each other by a strait four or five leagues broad. Every kind of European fruit, grain, and plants would flourish here in the greatest luxuriance. The winters are milder than those in Europe, and the summers not so hot, though more equably warm. The inhabitants of these islands are in general very stout and robust, and are equal in muscular strength to the largest men in Europe; their number is supposed to be from one to two millions. Their colour, in general, is brown; but not much more so than that of a Spaniard who has been exposed to the sun. Both the men and women have good features. Their dress consists of mats made of flax, which grows in abundance in the island, and is of a very fine texture. The natives are accustomed to tattoo their bodies, and particularly their faces. They have various weapons of war, the principal of which are lances, darts, and a kind of battle-axe.

'While I was in the island, one day I was walking on the beach, conversing with a chief, when my attention was arrested by a great number of people coming from the neighbouring hill. I inquired the cause of the concourse, and was told that they had killed a lad, were roasting him, and going to eat him. I immediately proceeded to the place, in order to ascertain the truth of this appalling relation. Being arrived at the village, where the people were collected, I asked to see the boy. The natives appeared much agitated at my presence, and particularly at my request, as if conscious of their guilt. It was only after a very urgent solicitation that

they directed me towards a large fire at some distance, where they said I should find him. As I was going to this place, I passed by the bloody spot where the head of this unhappy victim had been cut off; and on approaching the fire, I was not a little startled at the sudden appearance of a savage looking man of gigantic stature, and armed with a large axe. I was a good deal intimidated, but mustered up as much courage as I could, and demanded to see the lad. The cook, for such was the occupation of this terrible monster, then held up the boy by his feet. He appeared to be about fourteen years of age, and was half roasted. I returned to the village, where I found a great number of natives seated in a circle with a quantity of sweet potatoes before them, waiting for the roasted body of the youth. In this company was shown to me the mother of the boy; both were slaves through having been taken in war. However, she would have been compelled to share in the horrid feast, had I not prevailed on them to give up the body to be interred, and thus prevented them from gratifying their unnatural appetites. But notwithstanding this melancholy incident, I believe they are capable of religious instruction and of a knowledge of arts in general. They are very ingenious and enterprising, and discover a surprising willingness to receive information. I did not visit any one village where the principal chiefs did not strongly urge my residence among them, and I believe that God is preparing them to receive the ever-blessed Gospel of peace.'

By the Conference of 1820, Mr. Leigh was appointed to the New Zealand mission. He and Mrs. Leigh accordingly sailed from England and arrived at the

Bay of Islands on the 22nd February, 1822. As they neared the land, a man from the mast-head announced that New Zealand was rising to view. The following reflections were worthy of the good Missionary in prospect of both work and peril: 'When I stepped upon the deck and looked towards the shore, and then at my wife, and reflected upon the probable consequences of our landing, I felt as if divested of all spiritual strength. We were running in upon a nation of ferocious and bloodthirsty heathens, where there was no power to protect, and whilst the country was convulsed by war. Never shall I forget the agony of mind I endured, until reflection brought me to feel that I was surrounded by the Divine perfections, and that a hair could not fall from our heads without the concurrence of God.'

Mr. Leigh soon received as his colleague the Rev. Mr. Stack, who, in later years, transferred his services to the Church Missionary Society. A portion of land was bought, and an attempt made to form a station in the valley of Keo, through which a stream flows into the estuary of Wangaroa. It was in this place that the crew of the *Boyd* had been killed, cooked, and eaten by the savages. The name of *Wesley Dale* was given to the station thus chosen. It is now the property of the Society; and there stands a neat wooden church for the benefit of the settlers and their families who dwell in the fertile valley.

Having had the honour to initiate this mission, Mr. Leigh was not permitted to continue long in it. In less than eighteen months after his arrival, he left for New South Wales through loss of health. But before his departure other 'helpers' had come. The mission party then included the Revs. Messrs. White, Turner, Hobbs,

Stack, and Mrs. Turner, who was the only lady belonging to this intrepid band of Christian pioneers. Amid many 'perils by the heathen,' they did not grow 'weary in well-doing.'

The Episcopalian mission also had been strengthened by new arrivals, who were labouring under the energetic guidance of the Rev. H. Williams (afterwards Archdeacon Williams), and perfect harmony was maintained by the brethren of both Societies. Meanwhile they had been cheered by a visit from Messrs. Bennett and Tyerman, the honoured deputation from the London Missionary Society to the South Sea Mission Churches. In the *Tuscan* they entered the *Wangaroa* harbour on July 15th, 1824, the ship remaining until the 18th.

The subjoined extract from their interesting narrative shows the character of the natives with whom the Missionaries were located:

'This morning our little vessel was surrounded with canoes, containing several hundreds of natives of both sexes, who presently climbed up, and crowded it so much that we were obliged to put up a bar across the quarter-deck, and *tupa* it from intrusion. The commerce in various articles on both sides went on pretty well for some time, till one provoking circumstance after another occurred, which had nearly led to the seizure of the ship and the loss of our lives. In the confusion occasioned by the great throng within so narrow a space, the natives began to exercise their pilfering tricks, opportunities for which were seldom permitted to slip away unimproved. Suddenly the cook cried out, "They have stolen this thing;" but scarcely had he named the thing (some kitchen article) when he called out again, "They have stolen the beef

out of the pot;" and then a third time, "They have stolen my cooking-pans!" Presently another voice bawled out from the forecastle, "Captain, they have broken open your trunk, and carried away your clothes."

'Up to this time, we had been in friendly intercourse with the chiefs, rubbing noses and purchasing their personal ornaments, with other curiosities, not suspecting any mischief. But now, in the course of a few moments, without our perceiving the immediate reason, the whole scene was changed. We found afterwards that the captain (Dibbs) on hearing of the audacious theft above-mentioned had become very angry, and while he was endeavouring, rather boisterously, to clear the deck of some of the intruders, one of them, a chief, on being jostled by him, fell over the ship's side into the sea, between his own canoe and the vessel. This was seized instantaneously as a pretext for commencing hostilities. The women and the children, in the course of a few seconds, had all disappeared, leaping overboard into their canoes and taking with them the mantles of the warriors. The latter, then stripped for action, remained on deck, of which, before we were aware, they had taken complete possession.

'Tremendous were the howlings and screeching of the barbarians, while they stamped and brandished their weapons, consisting principally of clubs and spears. One chief, with his slaves, had surrounded the captain, holding their spears at his breast and his sides on the larboard side of the vessel. Mr. Tyerman, under guard of another band, stood on the starboard; and Mr. Bennett on the same side, but aft, towards the stern. Mr. Threlkeld and his little boy, not seven years old, were near Mr. Bennett, not under direct

manual grasp of the savages. The chief, who, with his gang, had been trafficking with Mr. Bennett, now brought his huge tattooed visage near to Mr. Bennett's, screaming in tones the most odious and horrifying,—"*Tangata Nir Hireni tangata ka kino?*" This he repeated as rapidly as his lips, tongue, and throat could utter the words, which mean, "*Man of New Zealand, is he bad man?*" Happily Mr. Bennett understood the question (the New Zealand dialect much remembling the Tahitian); wherefore though convinced that inevitable death was at hand, he answered, with as much composure as could be assumed, "*Kahore ka kino, tangata New Zealand, tangata pai,*" which means, "*Not bad; the New Zealander is a good man.*" And so often as the other, with indescribable ferocity of aspect and sharpness of accent, asked the same question, perhaps a hundred times, so often the same answer was returned. "But," inquired Mr. Bennett, "why is all this uproar? Why cannot we rub noses, and buy and sell, and barter as before?" At this moment a stout slave belonging to this chief stepped behind Mr. Bennett and pinioned his arms close to his sides. No effort was made to resist or elude the gigantic grasp. Mr. Bennett knowing that such would only accelerate the threatened destruction. Still, therefore, he maintained his calmness, and asked the chief the price of a neck ornament which the other wore. Immediately another slave raised a large tree-felling axe (which with others had been brought to be sharpened by the ship's carpenter) over the head of the prisoner. This ruffian looked with demon-like eagerness and impatience towards his master for the signal to strike. And here it may be observed that our good countrymen can have no idea of the almost preternatural fury which savages can

throw into their disturbed countenances, and infuse into their deafening and appalling voices, when they are possessed by the legion-fiend of rage, cupidity, and revenge.

'Mr. Bennett persevered in keeping up conversation with the chief, saying, "We want to buy *poaka, kumara, ika,*" &c., &c. (hogs, potatoes, fish of you). Just then he perceived a youth stepping on deck with a large fish in his hand. He said, "What shall I give you for that fish?" "Why, so many fish-hooks." "Well, then, put your hand into my pocket and take them." The youth did so. "Now," said Mr. Bennett, "put the fish down there, in the binnacle, and bring some more if you have any." At once the fish which he had just bought was brought round from behind and presented to him again for sale. He took no notice of the knavery, but demanded, "What shall I give you for that fish?" So many hooks. "Take them. Have you no other fish to sell?" A third time the same fish was offered, and the same price in hooks required, and given, or rather taken by the vendor out of his jacket pockets, which happened to be stored with this currency for traffic. A fourth time Mr. Bennett asked, "Have you never another fish?" At this the rogues could contain their scorn no longer, but burst into laughter, and cried, "We are cheating the foreigner;" supposing that their customer was not aware how often they had caught him with the same bait.

'Just then one of the slaves behind plucked off Mr. Bennett's seal's skin travelling cap. This did not give particular alarm; on the contrary, expecting every instant to feel the strike of the axe, it slightly occurred to him that the blow falling upon his naked head would more likely prove effective, and need no

repetition; at the same time, in earnest, inward prayer, commending his spirit to the mercy of God, in Whose presence he doubted not he should very soon appear; the thought of deliverance having no conscious place in his mind during this extremity. While Mr. Bennett stood there pinioned and in jeopardy, the axe gleaming over his head and catching his eye whenever he looked a little askance, he marked a few yards before him his friend and companion Mr. Tyerman, under custody of another chief and his slaves. These wretches were from time to time handling his arms, his sides, and his thighs; while from the paleness of his countenance, though he remained perfectly tranquil, it was evident that he was not unaware of the meaning of such familiarities; namely, that they were judging, with cannibal instinct, how well he would cut up at the feast which they anticipated, while each, like Milton's Death—

> "—— grinned horribly a ghastly smile,
> And blessed his man, destined to that good hour."

'The captain, hemmed in with spears, continued a close but evidently a very indignant prisoner near the larboard bow; while Mr. Threlkeld and his son moved backward and forward a few steps, on Mr. Bennett's left hand. In the course of the scene the carpenter, who had been in these parts before, and knew the people, came aft, till he got quite close to Mr. Threlkeld, when, looking earnestly towards Mr. Bennett, he said, "Sir, we shall all be murdered and eaten up in a few minutes." Mr. Bennett replied, "Carpenter, I believe that we shall certainly all be in eternity by that time; but we are in the hands of God." The carpenter then crept out of his view; but Mr. Threlkeld's little boy having heard with affright what he had so emphatically

predicted, grasped his father's hand, and cried out, sobbing bitterly, "Father! father! when they have killed us—will it—will it—hurt us when they eat us?"

'The carpenter had some apprehension of the same kind as the poor child's, and, apparently, felt greater horror of being devoured than of dying; for presently Mr. Bennett, who kept his eye as much as possible turned from the impending axe, lest the sight of it should affect his countenance, happening to glance aloft, spied the carpenter across the yard-arm, waiting the issue, with a stern determination which indicated that come what might, he had chosen his lot. On being asked by Mr. Bennett afterwards why he had been so foolish as to go aloft as though there were a better chance of escaping the expected massacre than below, he frankly answered: "I knew that I must die, but I was resolved that the savages should not eat me; and as soon as I saw them cut you down with the axe, I would have dropped down into the sea, and only have been drowned; for I had weights about me what would have sunk me to the bottom."

'The whole of this strange occurrence (during which the cannibals never ceased to rage and threaten destruction, which an invisible and almighty Hand stayed them from executing), lasted, as it seems to us, nearly two hours. At length deliverance came as suddenly as the peril itself had come upon us. Several voices from different parts of the deck cried out, "A boat! a boat!" It sounded like, "Life! life!" in our ears. Happily it was our boat returning from the Wesleyan settlement in Wangaroa Bay, with the owner of our little vessel, who had gone thither in it the night before. He brought with him Mr. White, the Methodist Missionary, and George, the powerful chief in this part

of the island. The natives immediately released us from restraint, and forbore from violence, as soon as they perceived who had come with the boat. When George got on deck, his authority at once cleared it of our enemies, who yielded implicit obedience, though reluctantly, on account of the wrong which they imagined had been wilfully done to their chief, who fell overboard at the commencement of the affray. To Mr. White also we were greatly indebted for his friendly assistance and seasonable interposition on this occasion. At his request George consented to remain on board as our protector, till we could get to the station. It is remarkable that this dreadful chief, formerly the terror of the Europeans, was made the Lord's instrument for preserving our lives, though but fifteen years ago, as the head of his tribe, he had captured the ship *Boyd*, Captain Thompson, and slaughtered and devoured the whole company of ninety persons, except a young man and a cabin-boy.'

Thus providentially saved from a cruel death, the deputation visited the Mission party at 'Wesley Dale,' and ministered to their comfort in the midst of their solitude and danger. They say: 'Three hours after leaving the ship we arrived at the expected Mission station, where we were most kindly welcomed and hospitably entertained. The little family consisted of the Rev. N. Turner and Mrs. Turner, the Revs. Messrs. White, Hobbs, and Stack, and a young girl as domestic servant. Hitherto the Lord had caused them to dwell in safety in this dark land, amidst savages and cannibals, whose menaces and aggressions have only been used as means to extort property occasionally from them; but who usually dwell on fair terms, though little in-

clined to hearken to the good Word of God. For the encouragement of our Methodist brethren here we related to them, as far as time would allow, what God had been pleased to do for the poor heathen in the South Sea Archipelago, and how even the Sandwich Islanders had received the Gospel. We spent the evening, till a late hour, in Christian fellowship, instructive conversation, and prayer.'

On the 18th the deputation returned to the ship, accompanied by Messrs. White and Hobbs, who remained on board until the vessel sailed out of the Bay. Thus these excellent men 'escaped further anxiety and apprehension lest the treacherous people should again find a pretext to assault and seize the vessel, which the captain seemed fully persuaded they would attempt.'

It was no small trial for the faith and patience of a few helpless men and women to venture to live among such a people, whose 'feet were swift to shed blood,' in the hope of leading them to Christ. The more clearly was their dark character revealed, the more reason there seemed for the inquiry, 'Can the Ethiopian change his skin?' But as will be seen in the sequel, even this miracle of grace became a fact. The faith of those earnest evangelists was honoured; so that, through their tearful and persistent efforts, together with those of their brethren of the Church Missionary Society, the 'mountains' and 'valleys' which had long echoed the war-cry and the man-eater's yell became vocal with the song of praise to the living and true God. 'The wilderness and the solitary place' were 'glad for them; and the desert' did 'rejoice and blossom as the rose.'

Let those who talk glibly about the poetry of Missions and the luxurious ease of Missionaries, let them

we say, think of the hardships and dangers of the early Missionaries to New Zealand, and, if they have the courage, 'go and do likewise.' But their victory did not come till after they had *warred* 'a good warfare.' Tears and toils had endeared Wesley Dale to the hearts of those servants of God. It was becoming like an oasis in the desert; the rude language of the natives was now familiar to them; they had overcome, as they fondly hoped, the initial difficulties in the foundation of a new station, when suddenly all their hopes were cast to the ground.

In January, 1837, a war broke out between the tribes of Wangaroa and those of the Bay of Islands, and as the result of which the mission station was plundered, the premises destroyed by fire, and the mission band barely escaped with their lives, and that through the influence of a kindly disposed chief called Patuone, of Hokianga. Reluctantly did that little party tear itself away from that sacred spot, when it was no longer safe to tarry. The thought of leaving the place, which a few months before had seemed so promising, wrote Mr. Turner, was almost more than he could bear. Though their lives appeared in danger, it was one of the greatest crosses he had ever had to take up, to give his voice that they should depart. The refugees, after a rough and perilous journey through the tangled forest, found shelter and kindness on one of the stations belonging to the Church Missionary Society, the dwellers at which also were prepared for flight, not knowing at what moment the same fate might befall them.

Thus for a time was the Wesleyan Mission suspended, and the brethren went to Sydney; but six months afterwards Messrs. Hobbs and Stack returned.

This time they were under the protection of Patuone. A central site was secured for a station. It was a piece of forest land stretching out to a point into the deep water, and commanding the several tributaries of the noble and romantic Hokianga River. There were at this time about four thousand Maories living on the banks and in the valleys between the richly-wooded mountains.

In a short time, they were joined by Mr. and Mrs. White from England. The name of the new station was Mangungu (broken in pieces), so called from the uneven character of the ground. The neighbouring tribes were visited in boats or canoes, and a school for young persons of both sexes was formed in the Mission house. In 1836 the Rev. N. Turner was re-appointed to the mission; he had immediately before been successfully employed in the Friendly Islands. He and Mrs. Turner landed at Mangungu, in the month of April, accompanied by the Rev. James and Mrs. Buller. Before this time the Mission had undergone several changes. Mr. Hobbs had been removed to Tongatabu; Mr. Stack had gone to England; Mr. Woon had arrived from the Friendly Islands, and was in charge of the printing department at Mangungu. The Rev. John Whitely, who was stationed at Kawhia, and the Rev. James Wallis, at Wangaroa, had arrived from England.

In the Hokianga great progress had been made. Many portions of the sacred Scriptures, including the whole of the New Testament, had been printed, besides catechisms, hymn books, and prayer books; and large numbers of the people had been taught to read and write. A substantial wooden church stood on an elevation, which rendered it visible for a long distance. Large numbers of the Maori people were

well-disposed towards Christianity, and came in their heavily-laden canoes on the Saturday afternoon to the station, where they lived in rude huts until Monday or Tuesday. It was a lively sight to look upon these swift canoes, as they emerged from the several branches of the river, which divided at the point, till they all met in the valley of Otararau, not as formerly to gloat over cannibal feasts, but to have 'expounded unto them the Word of God more perfectly.' They were 'a people prepared of the Lord.' It was enough to gladden the Missionary's heart, when on the Sabbath day, at the 'sound of the church-going bell,' those unwashed and coarsely-clothed tribes went up 'to the house of the Lord,' eagerly seeking the knowledge of God.

The wave of religious feeling had now gone over much of the land, and from many distant places it was not uncommon for deputations of chiefs to come to the Missionaries begging for books and teachers. The precious seed had taken root, and now the 'fields' were 'white already to harvest,' and 'the Word of the Lord grew and multiplied.'

In 1838 the Rev. Mr. Hobbs had returned to Mangungu, and by this time a new station was formed on the Wairoa River, in the Kaipara District. On Sunday, November 18th, there were admitted into the Church by baptism 138 adults and forty-eight children. An eye-witness wrote: 'Never was such a scene witnessed at Mangungu as on the last Lord's day. Few, if any, less than 1,000 natives were present, who, like the ancient Jewish tribes, had come from the east and west, from north and south, to worship God. The church was not only crowded to excess, but hundreds who could not get in came to the windows, where

they might listen to the Word. Many of them were strangers, and some of them were chiefs of the first rank. The sight seemed to affect every heart. There was scarcely any of that noisy confusion so natural to New Zealanders in almost all our movements. The congregation worshipping at City Road could hardly ever hang with more intense interest on the lips of a Newton or a Bunting than did this assembly on those of Mr. Hobbs while he gave them a stirring sermon on, "Go ye into all the world, and preach the Gospel to every creature."'

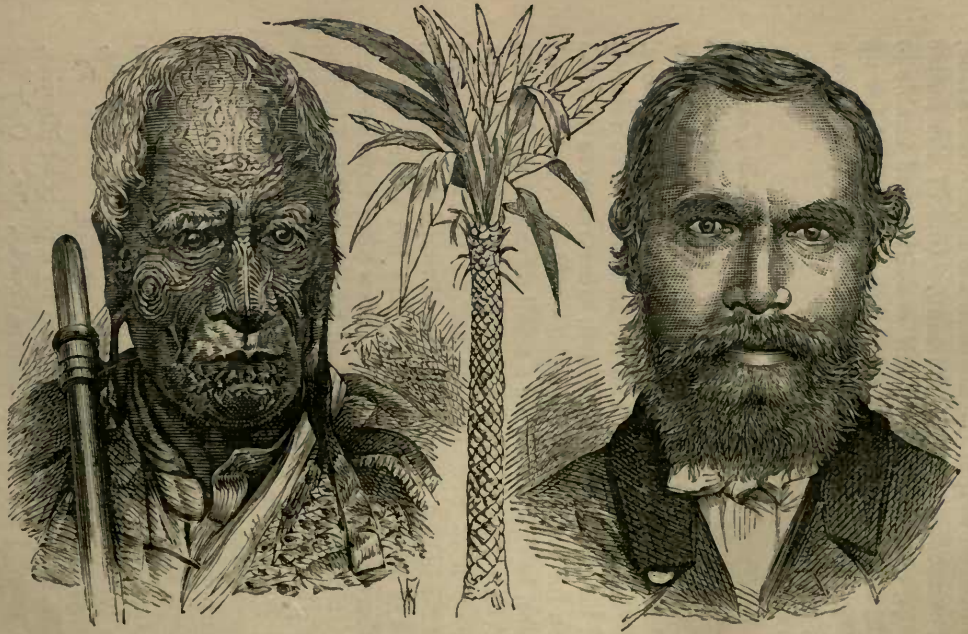
In this year Mr. Turner and his family had a narrow escape from being destroyed by fire. He wrote the Committee as follows:

'About two o'clock on Sabbath morning myself and Mrs. Turner were awakened by a roaring noise, like that of fire. I instantly arose and proceeded to the parlour, which I found so full of fire and smoke as not to allow me to enter. On attempting it a second time, I burnt my feet, and felt myself almost suffocated. I then got through a back window, and roused the people; but before any effort could be made by way of getting water, the fire had found its way through the roof, and being built chiefly of inflammable pine, all hope of saving the house was over. The mission bell was rung, and many who had come to the station to attend the services on the Sabbath were soon on the spot, and commenced saving from the flames whatever they could. My poor afflicted wife, in attempting to save herself and her children, who were in an adjoining room, from the devouring flames, fell, and burned herself very much. She, with the assistance of her eldest daughter, succeeded in rescuing them all, though

it appears one of the little ones barely escaped. She was obliged to quit the house in her night-dress alone, and without a shoe or stocking. One of the native youths, observing her in this condition and unable to walk, threw a blanket around her, and carried her up to Mr. Hobbs' rush house, whither the children were also taken.'

Mr. Turner returned to New South Wales, and the Rev. John H. Bumby, who arrived from England on the 19th of March, 1839, took charge of the New Zealand Mission. He was accompanied by the Revs. C. Creed, J. Warren, and S. Ironside. The mission staff being thus strengthened, measures were at once taken for extending operations. Messrs. Bumby and Hobbs, having chartered a small schooner, paid a visit to Cook's Straits, with a view to find openings for the promotion of new stations among the Maories. At Port Nicholson they made a conditional purchase of a piece of land for the mission, and left several native teachers among the people. Soon after news reached the island that a company had been formed in London, who were sending out a large number of settlers to that port. The Rev. J. Buller, then resident on the Kaipara, was requested by his brethren to undertake a journey for the purpose of carrying out the object of Messrs. Bumby and Hobbs' visit. There was no way but to go overland. It was a six weeks' journey on foot, for had horses been available, no roads, bridges, or other facilities were then to be found.

Mr. Buller was accompanied by a party of Maories, who carried his tent, blankets, books, etc. Only for three nights did he sleep in a bed, and these were on so many mission stations on the route. But the



TE WETERE.
A CHRISTIAN CHIEF.

REV. TE KOTE.
A MAORI MINISTER.

journey, though rough and toilsome, was one of great interest, for in nearly all the villages the people were prepared for the Word, and the only danger the good Missionary met with was that of being forcibly detained in some places in order that he might teach them the doctrines and precepts of the Gospel of Christ. The foot of a white man had not before trodden some of those strange localities.

Arriving at Port Nicholson, Mr. Buller found the Company's surveying ship, the *Cuba*, was at anchor, and in the course of a few days the first emigrant ship, the *Aurora*, Captain Heald, came into port with 400 passengers. Mr. Buller was received by the natives with great rejoicing. There was much excitement among them owing to the Company's agent, Colonel Wakefield, trying to buy up their lands. There was only one European in the harbour before this, a Mr. Todd, who was also intent on land purchasing. Although Mr. Buller's primary mission was to the Maories, he felt himself 'debtor both to the Jews and to the Greeks,' and resolved to offer his services to preach on board the *Aurora* the following Sunday. He accordingly entered a canoe, and proceeded on board. The captain was ashore with some of the saloon passengers at Pitoni. By the chief officer he was treated very curtly; but Captain Heald, whom he soon afterwards met ashore, received him most courteously. On the Sunday he had the pleasure of preaching the first sermon in English in the Port of Wellington, which is now the prosperous capital of the great colony of New Zealand.

Mr. Buller returned by sea to the Bay of Islands in the *Atlas*, and after a stormy passage of six days landed at Paikia, the Episcopalian Mission station,

just in time for service in the morning, and was the guest of the late Rev. H. Williams. Before he left the Bay of Islands for his station, he was honoured with an introduction to the Lieutenant-Governor, Captain Hobson, and in two days afterwards the famous 'Treaty of Waitangi' was signed. Not many months after this, the ship *Aurora* was brought into the Kaipara River for some kauri spars. On going out at the Heads she was becalmed, drifted on to the beach, and became a total wreck. The Methodist Missionary had now the opportunity of showing Christian hospitality to the shipwrecked mariners. They came in boats to his station, 'Tangiateroria,'* about 100 miles up the river. After a respite, Captain Heald and his officers, nine in all, were forwarded by the overland route to the Bay of Islands, which was the provisional seat of Government. The journey occupied one day and a half in walking, Mr. Buller finding the English party native guides. Next day the crew followed under the charge of the chief officer; and as they had all been well housed and fed, he was asked to express the thanks of the crew, which he could not decline. Thus the Missionary had his triumph by 'heaping coals of fire upon the head' of an English officer, who at Port Nicholson little expected to come under obligation to one to whom he had shown little or no respect.

As Mr. Buller was on his way to Hokianga on May 11th, 1840, he met a messenger from Mr. Bumby informing him by letter that the Mission schooner, the *Triton*, had arrived from Hobart Town. This wretched vessel, including a short detention at the Cape, occupied nine months in her voyage. On her visit to New

* *Tangi*, sound ; *a te roria*, of the trumpet or whale.

Zealand she had as passengers the Rev. John Waterhouse, with several Missionaries and their wives, for Tonga and Fiji; also the Revs. T. Buddle and H. Turton, with their wives, and the Revs. G. Buttle, G. Smales, and J. Aldred for the New Zealand work. With this accession of strength, the Missionaries were enabled to form new centres. The Hokianga had three stations; Kaipara, one; Aotea, one; Kawhia, one; Mokau, one; Taranaki, one; Port Nicholson, one; Nelson, one; Cloudy Bay, one; and Waikowaiti, one.

This was Mr. Waterhouse's first official visit to New Zealand. We copy from his Journal the following highly-interesting particulars of his first Sabbath's exercises:

'Went with Mr. Buller to a group of natives, sat down on the ground and conversed a little. I then rose and addressed them; Mr. Buller interpreted. Moses said, it was very good talk, and requested me to say on; but the church-going bell rang, and we all hastened to the house of God. In a few minutes it was filled. I counted 600 natives, and great numbers could not get in. Mr. Woon read prayers; the responses from the natives were delightful beyond anything I had heard. Mr. Buller preached, Mr. Ironside read the baptismal service, and I administered the holy ordinance; while Mr. Bumby, in the native tongue, said, "We baptize you in the name of the Father," etc. There were ninety baptized; one was called Richard Reece, another John Waterhouse, and the names of other Missionaries were adopted. I urged on them, now that they had taken 'a new name,' to seek 'a new heart,' imbibe the Spirit of Christ, and imitate His example.

'2 p.m. We had our native love-feast, when thirty persons spoke with great fluency. Thomas Walker, a fine chief, of great influence, said: "Do not think all my sins are all forsaken by me; I have not yet power fully to overcome them. I do not love sin. I strive against it, I by no means encourage it in my heart; but it is in the hour of severe temptation I am overcome. It is Satan that makes me sin, it is when he brings the sin, and lays it before me, that I take hold of it. I do not of my own choice go and fetch it. But I know that Jesus Christ is able to save me, and I desire fully to believe in Him, that I may be saved. And I say to myself and all, Be strong, very strong, in believing in Jesus Christ, the Saviour. This is all my thought."

'Moses Towlai, who once carried terror among all his enemies, said, "This is what I have to say. I was once buried in mud, I was surrounded by trees, I was full of darkness; the eyes of my heart were closed by the dirt of sin; they were full of evil, and could not see: but I heard the Gospel of Jesus Christ, and I prayed to Him, but I did not see the badness of my heart. One whole year I cried to Jesus Christ, 'O, Jesus, come to my heart, come to my heart;' but He did not come, for I did not yet see that my whole heart was full of sin. Another year I cried, and another; and then I saw how it was. I saw that my heart was desperately wicked, and I cried to Jesus to take away my old heart, and give me a new one. Then my heart became light, then I believed in Jesus Christ; and now my heart is happy in believing in Jesus, for He alone is my Saviour. And my word to all my people present is to believe strongly in Christ Jesus. Thus ends my speech.'

'William Barton, a fine young chief in person and mind, also spoke, and many others. I addressed them at the close, and we parted at 4.30 p.m.

'At 5 p.m. the bell rang for the European congregation, which, with natives, was large. I preached with much freedom from Isaiah lv. 8, etc. We then went to Mr. Bumby's house, sang at the request of the natives, read, prayed, and conversed; each saying, "It has been an interesting Sabbath."

'Help, brethren, help! The Lord of hosts is with us. Never did I feel more at home. Forget us not in your prayers.'

Christianity, through the Divine blessing upon the labours of the Missionaries, had fully established itself in New Zealand. The ferocious character of the Maories was changed, and life and property had become secure, so that large numbers of foreigners were coming thither. In 1840, New Zealand was proclaimed as a British colony, and a new and wonderful change took place.

The joys of the Missionaries received a fearful check during this year. They were, indeed, overwhelmed with a great sorrow. Mr. Bumby felt it to be his duty to accompany the General Superintendent (Mr. Waterhouse) in the *Triton* to the stations in the south of New Zealand; and on returning overland, he engaged a large canoe to take him from the Frith of the Thames to Wangarie, when he would walk to the Kaipara. He had twelve natives with him. They were off Tititirangi. The day was fine, the wind was light, but the sea was rolling and agitated. It was on the 26th June, 1840, the melancholy catastrophe of Mr. Bumby's death by drowning occurred. The sad incident is thus related:

'One of the natives standing up to set the sail, several others got up at the same instant, when the canoe (being deep from their number, nineteen in all) upset. They then righted the canoe, and endeavoured to bale her out, while some of the natives were supporting poor Mr. Bumby in the water, who, it appears, could not swim. They succeeded in getting him into the canoe; but being only partly baled out, and the others crowding into her, she again upset, when, soon after, Mr. Bumby and a native went down, to be seen no more.' Six only of the company were saved.

The tidings of Mr. Bumby's death greatly distressed Mr. Waterhouse, and caused him the utmost anxiety for the work in New Zealand. He accordingly made a second Missionary tour, leaving Hobart Town on the 28th October, and arriving at Kawhia, New Zealand, on the 29th November. Mr. Waterhouse met the District Committee, and held several deeply interesting conversations with the natives. In one of these, William Naylor, who was formerly a great warrior, speaking for himself and other Christian chiefs, said: 'We are greatly indebted to the Missionaries. Before they came, our delight was in killing and devouring one another; but now we love the book (New Testament) and live in peace, cultivating our lands. We found the book to be the truth, and that the Missionaries had never deceived us; and from that book we learn that those who have received the Gospel should contribute towards its support. From 1 Corinthians xvi. I learn' (here he read it) 'that collections were made. But we have no money. We must, therefore, give of our substance, kumeras and potatoes. What we give this way must be considered sacred, expecting nothing again. When crops are good, we must give plentifully; when

poor, moderately. White men have tried to deceive us, saying, "Missionaries are to have great riches on their return to England, according to the number of converts they have made;" but their riches are in heaven, not on earth.'

In April, 1844, the Rev. Walter Lawry arrived in Auckland as the successor of Mr. Waterhouse, who died in Hobart Town in 1842. At this time a neat wooden church had been built on a commanding site in the town of Auckland, the only church yet there, excepting the Episcopalian, and it was well filled. But Mr. Lawry had not been long in his new and important charge before steps were taken for the erection of a large brick building in High Street. This proving, in a very short time, much too small, it had to be enlarged, when it was crowded from Sabbath to Sabbath. But, in course of time, that part of the city was relegated to shops and stores. The people, too, had purchased sites, and built themselves houses in a better situation. Thus it became necessary to erect a church in Pitt Street, and after the congregation at High Street had dwindled to a mere skeleton, it was sold by the trustees to the Improvement Commissioners. Auckland, from the force of circumstances, became the headquarters of our missions in the South Seas with the advent of Mr. Lawry, and so continued until the formation of the first Australasian Conference in 1855.

The important subject of education for the Missionaries' children pressed heavily upon their minds as there were no means yet in the country for school instruction. Chiefly through Mr. Lawry's supervision land was purchased, and a suitable building was soon erected thereupon. The Rev. Joseph H. Fletcher, son of the *Missionary* Fletcher of the West Indies, and some time

one of the masters of Kingswood School, was appointed by the English Conference to take charge of this institution, which is still known as 'Wesley College.' Here the children of all classes of the community, from those of the Governor downwards, received an education which fitted them for any station in life. Mr. Fletcher in this work was ably assisted by his brother, the Rev. W. Fletcher, B.A., and his sister, Mrs. Harding, the wife of the Rev. Isaac Harding, of Queensland, who had charge of the young ladies' section. The boys and girls were taught together in the same classes, and with excellent effect.

An institution for the training of native teachers had been successfully conducted by the Rev. Thomas Buddle, in Grafton Road. This was now transferred to the 'Three Kings,' and put on a much broader basis, under the direction of the Rev. Alexander Reid, who proved eminently successful in its management. In later days, the unhappy wars had the effect of closing this, as well as other schools which had been formed mostly for the benefit of the Maories and half-castes. It has, however, been recently resumed as a training institute for accepted candidates for the ministry; and, under the able presidency of the Rev. T. Buddle it will probably grow into a large college for training men for both the English and the Maori work.

In 1853, the Rev. Robert Young, the honoured delegate from the English Conference, and the Rev. W. B. Boyce, General Superintendent of the missions in Australia and Tasmania, visited Auckland to confer with the Ministers and laymen upon the nature and claims of the work generally in New Zealand; also for personally ascertaining from the brethren on the spot their views as to the making the New Zealand

missions an integral part of an Australasian Conference. The principles of such a scheme received the very general assent of both Ministers and friends.

The first Conference was held in Sydney in 1855, and the Revs. T. Buddle and J. Whitely went as representatives. There were then in New Zealand the Auckland District, with Mr. Buddle as its Chairman; and the Wellington District, with the Rev. J. Buller as its Chairman. The membership was 3,578.

The good work among the Maories suffered serious interruption and damage during the disastrous war between them and the English, which lasted from 1860 to 1870. By the demoralising effects upon the Maori mind, many of the best stations had to be abandoned; and in not a few lamentable instances they renounced Christianity and gave themselves up to a wild fanaticism, having more of a political than a religious object. In the course of this unhappy conflict the Rev. John Whitely lost his life. He was at the time engaged in a preaching tour along the coast. On the Saturday evening, he came to the Redoubt at the White Cliffs, with the intention of sleeping there and holding a series of short services at the several small settlements, as he would be riding back to New Plymouth the next day. Previous, however, to his arrival, the Mokau tribes had murdered the inmates, and were themselves in a state of wild excitement. When they saw the Missionary they signalled to him to go back. He, no doubt, perceived that they were bent on mischief, and, most probably, thinking he might prevent it by his presence, disregarded the warning and went on. Immediately several shots were fired, and Mr. Whitely and his horse fell dead on the spot.

The murderers, who otherwise would probably have

scoured the coast, killing all who came in their way, now, filled, it may be, with shame and remorse at what they had done, retraced their steps to their mountain fastnesses. The murdered Missionary was found on the Monday morning by a man who was seeking for his cattle. His remains were buried in the new Plymouth cemetery, and 'devout men . . . made great lamentation over him.'

The lamented Whitely was an indefatigable Missionary. He laboured for thirty-eight years in promoting the best interests of the Maories, and rendered invaluable service to the colonial Government by the judicious manner in which he used his great influence with the hostile tribes. These services were acknowledged after his martyr-death by the Government, which provided an annuity of £100 for his widow, and her unmarried daughter after her, if she survived her mother.

Under an amended constitution, the first New Zealand Conference was held in the Durham Street church, Christchurch, in January, 1874. The Rev. Thomas Buddle was unanimously elected to the chair; and the business, under his sagacious guidance, was successfully transacted.

The isolation of the brethren in New Zealand from the larger conferences in Australia is their danger. Being separated by so great a distance, and left so much to themselves, their 'recommendations' will have to be carefully guarded by the Triennial General Conference, or a Methodism very unlike the 'old' and well-tested pattern may possibly be brought into existence. It may be hoped, however, that the lines so distinctly laid down by the 'fathers' and founders of the Australasian Church, and which have been worked with

so much moral and spiritual benefit to all classes of the people, will not be hastily departed from.

It is greatly to the honour of the English Wesleyan Societies in New Zealand that they have undertaken the entire support of the Maori missions, thereby relieving the Sydney executive committee from all pecuniary responsibility either for their support or extension; besides which, about £170 per annum is subscribed for foreign missions. The income of the Home Mission and Church Extension Fund is about £2,000 per annum. The other Connexional funds are well sustained. Book depôts and a religious periodical called the *New Zealand Wesleyan* are established under the direction of Conference Committees.

The official returns presented at the Conference of 1878 were as follow: 63 Ministers, 10 catechists, 47 Circuits, 3,607 members, 195 on trial for membership, 162 churches, 175 other preaching-places, 7 day-school teachers, 1,306 Sabbath-school teachers, 228 Local-preachers, 180 Class-leaders, 867 communicants, 371 catechumens, 164 Sabbath schools, 11,724 Sabbath-school scholars, 5 day schools, 153 day-school scholars, 30,882 attendants on public worship.

We close our account of the Methodist Church in New Zealand with one additional reference. The Ministers there keep up the good old loyal custom of formally presenting an address to the representative of the Crown as in former years. The remembrance of the terrible conflict and suffering endured by all classes during the ten years' Maori war, and the desirability of keeping before the great Anglo-New Zealand nation the fact that the Queen of England is also QUEEN AT THE ANTIPODES, seem to impress with a peculiar fitness this formal expression of affectionate loyalty

from the New Zealand Conference on behalf of the 'people called Methodists.'

The Episcopal Church is fully established as an evangelistic agency in New Zealand. In its earliest history it was simply represented by Missionary Ministers and catechists, who were sent out and supported by the Church Missionary Society in England; but in 1843, Bishop Selwyn arrived as their ecclesiastical superior. He was then a young man. Combining in his own person the qualities of an athlete, an ecclesiastic, and a preacher, he threw himself at once, with characteristic energy, authority, and devotedness, into the work of his extensive diocese. The first years of his episcopacy betrayed an ambition to establish in New Zealand a hierarchy in all its integrity; a desire which he took no pains to conceal. A spirit of dissension was naturally evoked by the exclusive claims which he assumed. This was productive of unhappy effects upon the minds of the native converts. As in most cases, the lessons of experience soon sobered the Bishop's views. As far as he could do so consistently with his ecclesiastical trammels he learnt to recognise the value of other Christian Churches, and to his credit, let it be said that he was never known to be guilty of an act of discourtesy to any of the Ministers of the non-episcopal communions. His career of twenty-six years in New Zealand was one of incessant and hard toil. His journeys, while roads and bridges were yet unknown, were performed on foot, and almost every nook and corner of the islands became familiar with his presence. His talents, his fortune, and his great powers were dedicated to the Church of his choice in this province. Free from the complexities of a state alliance, after long and patient and anxious deliberation, he suc-

ceeded in giving a permanent constitution to his Church, and in 1858 the first general assembly was held in Wellington, Bishop Selwyn, as metropolitan, presiding. This assembly is composed of three orders: bishops, presbyters, and laity; a majority of votes by each order is necessary to the passing of any bill. At this time, the colony had been divided into five dioceses, viz., Auckland, Wellington, Napier, Nelson, and Canterbury, to which that of Otago has since been added. The diocesan synods meet annually, and the general assembly once in three years. There are thirteen Maori Ministers included in these sees. It was not possible that a man occupying the high position, exercising such great powers, and possessing such distinguished abilities as did Bishop Selwyn, should succeed in satisfying all parties. Particularly in relation to native politics he came in for unmeasured abuse. Without pretending that he made no mistakes, it is due to his memory to say, that New Zealand is greatly indebted to his self-sacrificing services for much of its prosperity; whilst his Church is laid under an eternal obligation to him for his disinterested, persevering, and far-seeing labours.

The *Times* of December 19th, 1849, thus faithfully describes him: 'A Christian Bishop and an accomplished scholar, standing among the rude huts, the ill-fenced orchards, and the straggling flocks of an infant colony, as the representative of learning and religion, and inviting the generous and the adventurous to follow him across the globe. When a man of high position, wealth, or acquirements rises up on a platform or sits down in his library to urge his countrymen to *go* off to the colonies, he exposes himself to the objection that he is recommending to others what he will not do himself. Bishop Selwyn says, "Come!"'

In 1850, the Canterbury Settlement was formed under an association of that name. Before the end of the following year 2,600 colonists landed there. The block of land purchased by this Company contained 2,500,000 acres. The upset price of the land was fixed at £3 per acre; one-third of which was to be devoted to the Episcopal Church and education, under the direction of the said Church. It was to be an exclusive 'preserve' for the Anglican body. The first batch of emigrants were of a highly respectable order, and they were accompanied, not only by presbyters and deacons, but by a bishop-designate, 'going at the head of the inhabitants of his future diocese, and inculcating perfect reliance in their prayer-book and priest.' This was the Reverend Mr. Jackson, son of the late venerable and Reverend Thomas Jackson, S.T.P., of the Wesleyan Methodist Church in England. He did not, however, stay long. Unlike his superior, Selwyn, he had no liking for the severe simplicity of that early stage of colonial life; and disappointed, if not disgusted, he returned to England. His place was not supplied until 1856, when Bishop Harper, the present amiable metropolitan, arrived.

The charter of the Canterbury Association was set aside in 1852. It is now one of the most prosperous of the New Zealand settlements; but instead of being the sole heritage of Episcopalianism, every denomination is well represented there, and among them the Wesleyan Methodist Church holds no inferior position. As in all the Australian colonies, the Anglican body in New Zealand stands on the same platform with all other religious organisations, and is based upon a voluntary compact. It, however, according to the census, is the largest numerically of all the denominations. It holds unfortunately too much to the traditions of past ages;

and, with few exceptions, its Ministers do not fraternise with those of other Protestant Churches. They are, notwithstanding this, a hardworking, useful body of men. Generally 'High Church' in their proclivities, there is little disposition in favour of modern 'ritualism.' A small number of them have made their names somewhat conspicuous by introducing certain innovations; but the good sense of their congregations rejects them. Earnest Ministers are always required in New Zealand; but, so far as the *ritualistic* type is concerned, the public answer is 'not wanted.'

The PRESBYTERIAN CHURCH is strongly represented in New Zealand. In numbers it comes next to the Anglican Church. The first Minister of this body was the Rev. Mr. McFarlane who went out in 1841, under the auspices of the New Zealand Company. He remained only a short time in Wellington. After Mr. McFarlane came the Rev. Mr. Panton, to take charge of Auckland, where a sanctuary had been built. He returned after two or three years, and was succeeded by the Rev. D. Bruce, who still occupies St. Andrew's Church. In the early days of the Canterbury Settlement, the Rev. C. Frazer took charge of the Presbyterians in that province, and organised several congregations. He is, to this time, one of the leading ministers in Christchurch. But before the Canterbury Settlement was formed, a Presbyterian colony was established in Otago, in the south. In 1844 a block of land, containing 400,000 acres, was purchased through the Government for their use. The first batch of emigrants arrived in 1848 under the leadership of Captain William Cargill. The Rev. Dr. Burns was the first minister. The upset price was fixed at £2 per acre, and one-eighth of this amount was devoted to religion

and education in connection with the Presbyterian body. In 1862 the discovery of gold in the province led to a rapid and great influx of people of all nationalities and creeds. Up to that period the Presbyterian character of the community had been continued, and even to this day it has a firmer hold of the people than the Episcopalian element has in Canterbury. Owing to some disagreement between the parties, especially in relation to the use of instrumental music in Divine worship, the church in Otago keeps distinct from the rest in the colony, which have assumed the title of 'Presbyterian Church of New Zealand.' They send delegates to their respective assemblies, and are likely soon to form one united and powerful body.

We have no space for particularising in detail the other Protestant denominations. These are free to originate their own plans for introducing their respective institutions in every part of the province. Some very able preachers have gone from the 'Congregational' and 'Baptist' Churches of England to exercise their ministry in this now inviting field of labour; and other branches of the great Methodist body, beside the Wesleyan before noted, have generously supplied some of their best men for this blessed work also. Perhaps in no colony of Britain is there to be found a better representation of the piety and earnestness of the English Protestant ministry than is to be found in New Zealand.

The Roman Catholic Church has a complete organisation in every part of the land. This mission was founded in 1837.

Thus the best of all civilising means have been provided for the English speaking and Maori populations by the simple, unconstrained voluntaryism of the

Churches themselves. No greater calamity could happen than to have permitted the tens of thousands of emigrants and settlers to be deprived in that far distant 'land of their adoption' of the pastoral oversight and the ordinances of religion to which they had been accustomed in their native country. But for this provision also, a generous Christian forethought has been promptly exercised. And, under unerring guides and salutary influences, a powerful Anglo-New Zealand nation is already rapidly rising up, which bids fair to surpass in the exhibition of a perfect religious equality and of fervent apostolic labour some of the older countries of even Europe itself.

The last census gives 243,716 as the number of the Protestants in the colony. The Roman Catholics and the Greek Church as 40,412. The Maories at 46,000. In 1875 the number of marriages was 3,209, and births 16,168.

PUBLIC EDUCATION.—It will be readily believed that a people who have shown so much care for the religious wants of the adult population would not be neglectful of the educational claims of the young. But as the colony is divided into provinces, each is free to act as circumstances may require. For example—

In the Wellington Province the schools are free. They are supported by a capitation tax of five shillings on all parents having children between five and fifteen who are not going to any private school. A property tax also of one halfpenny in the pound upon the actual value of all property; whilst reserves of land have been made by the Government for the same object. In the provinces of Hawke's Bay and Taranaki schools are in existence, and are under the same conditions as those in the Wellington.

In Auckland Province primary education is free and secular. It is supported by a tax of 20s. on every householder, and by a tax of 10s. on every bachelor.

In Otago Province the schools are wholly unsectarian. But it is provided that the holy Scriptures shall be read daily, either at the beginning or closing of the school, as may be fixed by the teacher; and no child whose parents or guardians shall object shall be bound to attend at such times. No catechism or religious formula can be taught during school hours.

In Canterbury Province the system of elementary education comprises reading, writing, spelling, arithmetic, geography, history (sacred and secular), and English grammar. No child is compelled to be present at the teaching of sacred history whose parents or guardians object thereto. Military drill is taught. Provision is made for ministers of religion at certain times for imparting religious instruction. No fees are charged; but every householder residing within a radius of three miles from the school has to pay £1 per annum, and a further sum of five shillings for every child he has between six and thirteen. But in no case does a householder pay more than £2 per annum towards the maintenance of the school, whatever may be the number of his children.

In Westland Province the schools are supported by the revenue derived from reserves of land made by the Government for educational purposes.

In Marlborough Province the instruction given is purely secular. The schools are supported by a rate of 2d. in the pound on the annual value of all property rated under the Road Board Act.

In Nelson Province free public schools obtain and are supported by a rate of £1 on every householder,

and 5s. for every child attending school, and by votes from the treasury.

The number of children in 1876 receiving primary instruction was 45,562, in 599 schools; and in grammar schools and in private schools, 7,914; in all 53,476. The children of Maori parents are not overlooked; 1,401 are taught in 49 schools. There is a New Zealand University, having power to confer the same degrees as those of Oxford and Cambridge.

Sunday-schools are in active operation; each Church being fully alive to the importance of these as 'nurseries' of the 'kingdom of God.' Wherever in New Zealand population has gone to settle, there have followed the Minister, the day-school teacher, and the Sabbath-school instructor. Christianity and civilisation have gone hand in hand.

New Zealand as it is approached from the sea, whether east, west, north, or south, rises to view as one extensive, irregular, precipitous, and wild-like country. The whole appearance of both islands suggests at once a volcanic origin. 'Owing to the extensive distribution of mountains and ranges throughout the islands of New Zealand, much of the formation is of the character usually allied to hilly country, namely, plutonic, metamorphic, and volcanic rocks; towards the seaboard the formation belongs to the sedimentary class, except on the west coast, where the rocks are mainly of igneous and volcanic origin.'* The climate is everything an Englishman can desire, being neither too hot nor too cold. The country is rich in minerals. Gold, copper, coal, petroleum or rock-oil springs, iron-sand, marble, granite, and all kinds of building stone, are found in greater or less quantities. Wheat, barley, oats, and

* From *Australasian Handbook*, 1877, page 333.

potatoes are cultivated on a large scale. Sheep-stations, commonly called 'squattages,' when leased from the government and conducted by experienced men are sources of enormous wealth. Mills and manufactories are established. There are 80 flour mills, 110 flax mills, and 657 manufactories of various kinds. Timber of almost every description abounds, and is an article, especially the kauri pine, of considerable export to the Australian colonies.

There are 2,377,402 acres of land (including sown grasses) under cultivation, 99,261 horses, 494,113 horned cattle, 11,674,863 sheep, and 123,741 pigs; gold exported, 1876, 318,367 ounces, value £1,268,559; silver, 33,893 ounces, value £7,596; wool, 59,853,454 pounds, value £3,395,816; flax, 897 tons, value £18,285; gum (kauri), 2,888 tons, value £109,234; wheat, provisions, tallow, timber, &c., £687,007. Telegraph lines, 3,170 miles; and railways—constructed, 718 miles; under construction, 427 miles.

The capital of New Zealand is WELLINGTON, which is situate in 41° 16′ south latitude, and 174° 19′ east longitude. The city boundaries include 1,200 acres, having 1,920 dwellings, valued at £1,283,210. The annual revenue is about £10,000. Wellington is the seat of government.

Auckland is the largest city in the province, and situate in 36° 50′ south latitude, and 174° 49′ east longitude. The area of the borough is 665 acres, having 2,814 houses, and a rateable property of £1,222,000. The population is 23,143.

Christchurch is the capital of the province of Canterbury, and is situate on the banks of the river Avon. The area of the borough is 1,062 acres, having 1,961 dwellings, and a rateable property of £1,130,050. The

population of the city and electoral district is 13,000.

Nelson is the capital of the province of that name. The borough comprises 2,761 acres, 1,125 dwellings, and rateable property of £563,000. The population, including suburbs, is about 10,000.

Dunedin is the capital of the province of Otago, and is said to be 'the most important commercial city in New Zealand.' The area of the borough is 1,300 acres, having 3,623 dwellings, and a rateable property of £2,000,000. Population, including the suburbs, 27,000.

PRINCIPAL TOWNS OR DISTRICTS IN NEW ZEALAND.

Town or District.	Population.	Miles from Capital.
Akaroa	645	38 S.E. from Christchurch.
Blenheim	935	18 E. from Picton.
Coromandel	3,000	40 E. from Auckland.
Cromwell	—	150 N.W. from Dunedin.
Grahamstown	8,000	80 S.E. from Auckland.
Greymouth	2,551	51 N.E. from Wellington.
Hokianga	2,796	150 N.W. from Auckland.
Hokititi	7,379	120 W. from Christchurch.
Invercargill	2,479	150 S.W. from Dunedin.
Kaiapoi	4,642	12 N. from Christchurch.
Lawrence	697	70 S.W. from Dunedin.
Lyttelton	2,974	8 E. from Christchurch.
Mauriceville	600	79 S.E. from Wellington.
Milton	977	35 S.W. from Dunedin.
Napier	3,514	200 N.E. from Wellington.
Naseby	552	70 N.W. from Dunedin.
New Plymouth	2,500	120 S. from Auckland.
Oamaru	2,819	80 N.E. from Otago.
Onehunga	2,047	7 S.W. from Auckland.
Palmerston	510	35 N. from Dunedin.
Picton	2,816	60 E. from Nelson.
Port Chalmers	1,535	8 N.E. from Dunedin.
Queenstown	705	200 N.W. from Dunedin.
Rangiota	2,888	18 N. from Christchurch.
Reefton	3,750	70 S.W. from Nelson.
Riverton	1,224	170 S.W. from Dunedin.
Ross	835	100 N.W. fr. Christchurch.

PRINCIPAL TOWNS OR DISTRICTS IN NEW ZEALAND.—*Continued.*

Town or District.	Population.	Miles from Capital.
Shortland . . .	3,538	40 E. from Auckland.
Tauranga . . .	579	150 S.E. from Auckland.
Timaru	6.000	110 S.W. from Canterbury.
Waikouaiti . . .	3,014	30 N.E. from Dunedin.
Waitahuna . . .	1,000	57 S.W. from Dunedin.
Wanganui . . .	7,255	134 N. from Wellington.
Westport . . .	3,000	140 N.E. from Nelson.

N.B. There are about 35 towns or townships besides those above tabulated.

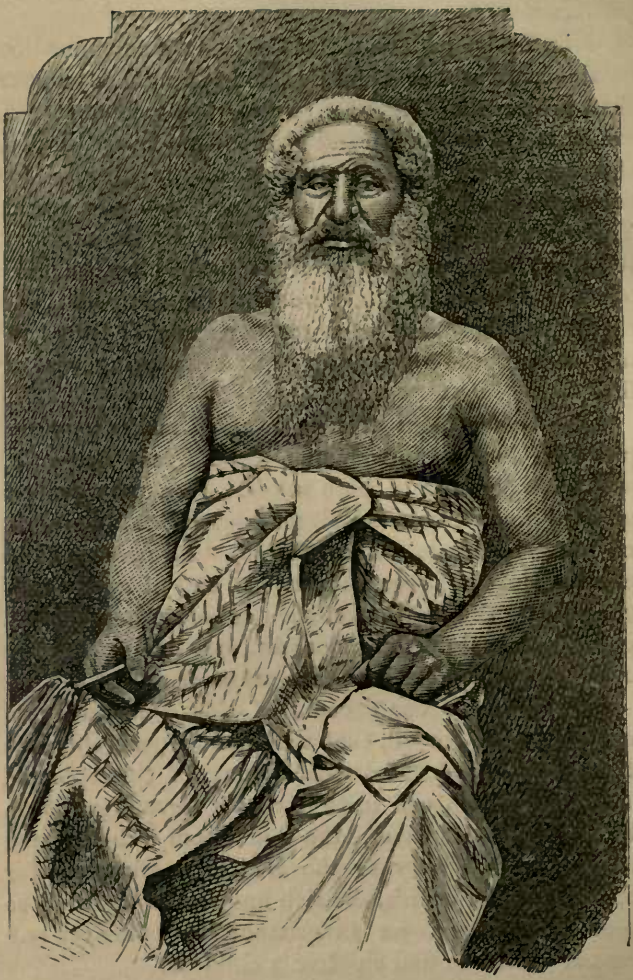
The POLITICAL CONSTITUTION of New Zealand provides for responsible government. The Governor is appointed by the Crown; and, up to the present time, the selection has been satisfactory. There is a ministry, or Government, the same as in England, which is liable to removal at any time by a vote of 'want of confidence' in the House of Assembly. The Legislative Council consists of forty-five members appointed by the Crown for life. The Assembly has seventy-eight members, viz., thirty for the North Island, forty-four for the South Island, with four Maori members, whose seats are held for five years. The principle of 'payment of members' obtains in a modified form, the members of both chambers receiving £100 for every session, to cover travelling and other expenses. Universal suffrage is not yet the law in New Zealand. To be able to vote for a member of the Assembly, or to sit therein, the person concerned must be the owner of a freehold worth £50, or tenant householder in the country at £5, in the town at £10 a year rent, and be twenty-one years of age. Each province has a separate local

government; but an act has been passed to abolish the provincial system.

New Zealand, by reason of the postal communication established between it and England, is practically nearer than previously. There are two very convenient routes, viz., that *viâ* California, and a second *viâ* Suez. Twice, therefore, every month, an opportunity is afforded for correspondence between the old and this new world. There is a third route *viâ* Singapore. By the overland telegraph, also, messages may be flashed by the head office in London to our friends at the antipodes, and replies be received in a few days. A marvel truly! for now literally the globe is lined by a speaking wire of fire.

The Government of New Zealand makes generous provision for the introduction from Great Britain of suitable emigrants of both sexes. Free passages are granted to married and single agricultural labourers, navvies, shepherds, and mechanics. All persons to be eligible must be sober, industrious, and of good moral character. Single women, such as cooks, housemaids, general servants, dairymaids, &c., not under fifteen or over thirty-five may have free passages.

We conclude our account of New Zealand by remarking once for all, that the coming peaceably into the possession of the British Crown of this splendid appanage should call forth our most fervent gratitude to the beneficent Giver, 'the God of our fathers;' and our sincerest loyalty to the British Government for opening up, at length, the rich and fertile lands of so great a country as an 'inheritance' for ourselves and for our 'children and children's children.'



JOFL BULU.

A TONGUESE NATIVE PREACHER FOR FORTY YEARS; TWENTY-SIX OF WHICH HE LABOURED IN FIJI. HE DIED MAY 7, 1877.

CHAPTER IX.

POLYNESIA.

THE planting of Christianity in Australia has been followed by an outgrowth and extension unparalleled in the history of modern Missionary operations.

The FRIENDLY ISLANDS, about 180 in number, situate in the South Pacific Ocean, and having as their central latitude 21° south and longitude 180° west, were visited the first time for Missionary purposes in 1822, by the Rev. Walter Lawry, who anchored before Tonga on the 16th August, when the ship was immediately surrounded by hundreds of natives. *Palau*, a chief, the stoutest man Mr. Lawry ever saw; and William Singleton, a cast-away Englishman, soon followed. In the evening Mr. Lawry returned to the ship, and was received on board with no small joy. In the singular incidents of this memorable day the Missionary had seen the hand of the Lord.

On the 22nd were landed seven sheep, seven cows, and a bull, at Mooa, the residence of the chief. On the 27th Mr. and Mrs. Lawry went ashore at Mafangu, and met seven chiefs, to whom he opened his great errand in coming to their beautiful islands. He presented to the chiefs twenty chisels and two axes, which were well received. When Mr. and Mrs. Lawry were leaving, these friendly chiefs detained them for a purpose of

hospitality; expressing great sorrow that they had nothing better to give, adding that if they had known it a few days sooner they would have killed fifty hogs for them. The old chiefs were greatly affected, and stripped off their *tappas* (best garments) and gave them. With tears in their eyes, they said to Singleton, 'We had almost died before we had seen anything.'

'Fightings without and fears within' soon became the Missionary's experience. He had been fifty-two days in his exiled home, when he wrote in his Journal touching words, as follow: 'I have lately felt an unusual concern for these poor heathens, and long to impart to them some spiritual truth; but against all I have hitherto been able to say they have always opposed this: "Your religion is very good for you, and ours is very good for us." For several weeks I have been severely tempted to look behind me upon the civilised society in Great Britain and New South Wales; but, blessed be God! the snare is now broken, and I feel a great deadness to the world and a melting of heart before the Lord. I clearly perceive that I must press after holiness, or I cannot be satisfied with my solitary situation, or labour with all my might for the good of the heathen. I generally feel God is with me, and this passage is constantly on my mind: "Behold, I send you forth as sheep among wolves; be ye therefore wise as serpents, and harmless as doves." The more I see of pagans, the more am I convinced of their depravity and danger. Were there no providential Ruler in Whom to repose confidence, I would not at this time give much for our lives; but I am unmoved.'

The so called *religion* of the Friendly Islanders, in 1822, Mr. Lawry describes as involving a total ignorance

of the one true God, yet as having some confused notions of the immortality of the soul. They believed in the existence of another world, which they called 'boolotoo,' where go all the dead. They considered death the greatest of all evils. Pleasure or pain awaited all the departed. The souls of their great men came from 'boolotoo,' and entered at certain times into such individuals as they choose. Any person who said the Atooa was come into him was reverenced as a god, and his words were seldom disbelieved. When any one was sick, he presented the man thus possessed with a sacrifice, such as a piece of cava, an axe, or, in great extremity, a child. Whatever these wretched impostors said was believed as if it were the oracle of a god. Treachery was the peculiar characteristic of those islanders; and as to chastity, it was little regarded. Their whole lives were one scene of corruption; Romans iii. correctly describes their character. Mr. Lawry saw a child's finger cut off as a sacrifice to the god of war. English sailors had been cruelly murdered; the life of a dog and the life of a man were held much by the same tenure. The Missionary's clothes and linen were commonly stolen from the lines while hanging out to dry, besides carpenter's tools, saws, and spades. To remove a cough which had seized many of the natives, it was proposed to murder the mission party, and share their property among themselves. 'What a sacred security,' exclaims the Missionary, 'does Christianity throw around the mortal body! God says, "Fear not; ye are of more value than many sparrows."'

The visit of Lawry to the Friendly Islands was more in the light of a tentative errand than for permanent residence. He had been on the islands fourteen months, and had learnt of the willingness of certain

chiefs to receive religious instruction. During this time he, assisted by Messrs. Wellard, Tindall, and Lilly, *artisan* 'helpers,' had erected a rough dwelling-house, and some other buildings; had fenced in some ground, and planted fruit trees and vegetables; thus establishing the germs of an incipient civilisation.

On the 3rd of October, 1823, Mr. and Mrs. Lawry sailed for New South Wales. The scene of their departure was very affecting. Paloo wept bitterly, and vast crowds of the natives came to aid in conveying the luggage to the ship. As Mr. Lawry was about to step into the boat, the people formed a circle around him, who then appeared as the central figure. A chief thus addressed him: 'We thank you for coming among us. Before you came, it was dark night in Tonga; now it begins to be light. Your friends in the foreign lands have sent for you; well, go, and tell them that Tonga is a foolish land, and let them send us many teachers. Our hearts are sore because you are going from us.' 'Here,' says Lawry, 'they burst into tears, and I could bear the scene no longer.'

By the Conference of 1825 the Revs. John Thomas and John Hutchinson were appointed to the Friendly Islands. After many adventures the Missionaries arrived in Maria Bay on the 28th June, 1826. Their first interview with the chief is thus told by Mr. Hutchinson:

'Mr. Thomas and I left the ship soon after breakfast. After a warm walk we were conducted to the great chief, and invited to sit upon the ground. A considerable number of chiefs and mataboolies being assembled, cava was served, when our presents were laid out at his feet, which were distributed at the chief's pleasure. We then, through Tindall, proposed to them the object of our visit, and the conditions on which we would be

glad to dwell among them. Everything was heard with the deepest attention. Land to any extent was promised; also the protection of our persons and property; the free and undisturbed exercise of religious worship; that all the children of the tribe should be made to come to our school; that as many, both of the children and adults, as desired, should come to our worship; and that, finally, the chiefs' large canoes and men should assist in the landing of our property.'

Alas for Missionary experiences of the heathen! One week had scarcely elapsed when these fair promises began to be forgotten. Hutchinson wrote: 'This has been a week of much toil and trouble; the heathen already beginning to rage, and the people to imagine a vain thing. Evidently, it appears, that it is only on account of our property that any attention is paid to us in this land of cruelty and blood. From what we already see and hear, we have strong reasons to be always ready.'

The journals of these excellent men possess a deep interest, even at the present time. They show that the pioneer Missionaries in the South Seas knew what it was to be 'in perils among the heathen,' by tortuous and distressing experiences. The blood of the London Missionary Society's agents had been shed by these wretched men, and a similar fate seemed very near Thomas and Hutchinson. Every engagement had been violated by the chief, and positive interdicts to any of the people attending the religious services of the Missionaries had been imperiously issued. Mr. Thomas pitifully wrote: 'Our principal object will, at present, be to acquire the language; and if, after we have conquered this difficulty, our way continues shut up

here, it is possible it may open to some other part of the islands; but if not, we now begin to fear there would be very little probability of our succeeding at any of the neighbouring islands, as they are greatly influenced by Tonga.'

In 1828 the Revs. Nathaniel Turner and William Cross joined the mission. God was now preparing the hearts of the chiefs for the reception of the Gospel. Finau, the king of Vavau, sent the following letter to Mr. Turner:

'Sir,—I am so glad to hear that you are at Tongatabu, teaching my friend Tubo to know the great God; I hope you will be so kind as to send to Port Jackson for some Missionaries to come to my island, to teach me and my people. I am tired of my spirits: they tell me so many lies that I am sick of them. Since Tubototai has come to see me I have had no sleep, being so uneasy for fear that Missionaries will be so long before they get here. But if a ship should come to your island, be so good as to send one of your Missionaries to me, so that my people may see I have turned my evil spirits away. My island, Sir, will turn to our great God, because I am the only chief on the island. I have no one to control me; when I turn they will all turn. To be sure, I did try to take a ship, but I am sorry for it; there will be no more of that. Tubototai tells them all that their spirits all lie. Be so kind, Sir, as to go quick about Missionaries as time allow. So no more from me, a wicked sinner.'

The mission was further reinforced in 1830 by the appointment of the Rev. Peter Turner; in 1831 by the appointment of the Revs. William Woon and James

Watkin; and from 1832 to 1836 by the appointment of the Revs. John Hobbs, Stephen Rabone, Charles Tucker, David Cargill, M.A., John Spinney, Matthew Wilson, and John Burdsall Lyth. In the meantime several conversions had taken place among the chiefs and leading natives. Tubou, king of Tongatabu, was baptized on the 18th January, 1830, in the presence of the people, thereby showing them that he had abandoned the superstitions of his ancestors and embraced the religion of Jesus Christ. He was called Josiah. He died on the 18th November, 1845. Moala, *alias* Mele, or Mary, wife of Tubou, was baptized on the 29th of March, 1829, and four other women at the same time. Boula, a chief, became a Christian, and died in great peace. His last words were: 'I am peaceful and happy; great is the love of Jesus Christ to me; I want not to stay here; I want to go to heaven. . . . I am happy.'

Taufaahau, subsequently known as George, king of Tonga, was baptized by the Rev. John Thomas, on the 7th of November, 1830, on which occasion he publicly renounced heathenism, and took the Lord Jehovah to be his God. But in 1834 both the king and Charlotte, his royal consort, were richly baptized with the Divine favour and unction. The Rev. C. Tucker, under date September 10th, 1834, thus refers to the incident: 'The king and queen were among the penitent seekers of salvation, and are now among the saved of the Lord. They were in great distress of soul upon their knees, with hundreds of other penitents, weeping aloud, and calling upon the Lord for mercy. Their prayer was heard; the load of guilt was taken away, and their souls were filled with peace and joy through believing. They obtained this blessing about midnight, while seeking God in their own habitation. The king has

written to Mr. Watkin a very delightful letter, giving an account of the great things the Lord hath done for him and the queen.'

Our object in these notices is not to write a *history* of Christian Missions in the Friendly Islands, but rather to exhibit a few of the salient incidents of the grace of God, and of the merciful Providence which watched over the honoured men and their families during the first years of the work. To us the journals and letters of Lawry, Thomas, Hutchinson, N. Turner, C. Tucker, J. Watkin, P. Turner, D. Cargill, Hobbs, Rabone, Wilson, and of other brethren, are among the most romantic of incident and *Missionary* in spirit of any we have ever read. Christian workers of all grades and classes, if at any time they are the subjects of discouragement and unbelief as to the power of the Gospel and the pledged conversion to the faith of Jesus of all nations, may read such unvarnished records with much benefit.

As showing the rapidity of the growth of the Methodist Church in these islands it may be noted that in 1828 there were only 5 members; in 1830, 180; in 1832, 701; in 1834, 1,744; in 1837, 8,460. No portion of the Lord's great vineyard could be more forcibly taken possession of than was this in 1834 and 1835 by the pentecostal outpouring of the Spirit of God upon the heathen. Indeed, Christianity was thus inaugurated, and became the established *lotu;* and 'a nation' was literally 'born in a day.'

The Missionary Committee has since spared neither men nor money for preserving and extending the Mission Churches in this group.

It is not to be supposed that King George has been without his troubles. He had 'perils' among his 'own

countrymen;' but these he has outlived or overcome. And now he is 'old and full of years;' but his 'hoary head is a crown of glory,' because it is 'found in the way of righteousness.' On his coronation day he recognised ONE higher than himself; and in the Mission church at Hihifo he bowed his regal head in the presence of that Being Who is 'King of kings and Lord of lords.' The Rev. John Thomas, who five years previously received him into the 'kingdom of God' at the baptismal font, was the honoured preacher on this auspicious occasion. The text was well chosen: 'He that ruleth over men must be just, ruling in the fear of God.' The ceremony was simplicity itself; but it was inexpensive and sufficient. Devoid though it was of worldly pomp, it had the solemn impress of God's sanction, and the good-will and prayers of a loyal people. King George honoured Jehovah at the threshold of his sovereignty; since when he has reigned as a Christian king over a people fearing God and keeping His commandments.

We recognise the year 1834, in connection with the marvellous outpouring of the Holy Spirit upon the Friendly Islanders, as that of King George's conversion. And now after forty-four years of his 'serving the Lord with all humility of mind, and with many tears and temptations,' before his Church and his subjects, he is found in the same 'old paths' of righteousness and goodness, a friend to the Missionaries and a father to his people. In him every devout man must glorify the grace of God.

The Rev. John Waterhouse officially visited the Friendly Islands twice, in 1840 and 1841. The work of God which he saw there filled his mind with wonder and his heart with thankfulness. He visited several

of the islands, and held the annual District Meeting in April, 1841. He wrote the Committee: 'We are now coming to the close of one of the most laborious District Meetings I ever attended. So much information was needed on every subject, that my mental and physical powers have been kept on full stretch. Our hours of sitting were (after breakfast at day-dawn) from seven to twelve o'clock; from half-past one to four; and from half-past six to eight or nine o'clock daily (Sundays excepted); and that in the tropics. I was almost broiled; perspiration finding its way through every pore.'

The mission was further strengthened by the appointment of the Revs. Francis Wilson, William Webb, George Kevern, Richard Amos, Thomas Adams, and George Daniel. The three latter brethren had the great privilege of receiving the Rev. Robert Young, the able representative of the British Conference, who landed in the Friendly Islands in October, 1853. Mr. Young saw the whole exercises of one Sabbath day in Tonga, in which he took the part of preacher, Mr. Amos interpreting. Of the services of this day he wrote as 'one of light and power and glory, never to be forgotten in time or in eternity.'

Christianity may be regarded as established in the Friendly Islands from 1825, when the Rev. John Thomas commenced his zealous labours. It was, therefore, a fitting thing for King George to celebrate its jubilee by proclaiming a public holiday throughout his dominions in 1875. The name of the venerable, and now aged, John Thomas, was prominently noticed in the proclamation, whilst the day itself was religiously kept by all classes of the people, as desired by the good king. So public a recognition of the invaluable

services of the Wesleyan Missionaries was simply their due, as they alone, with the Divine blessing, had wrought this great work of evangelisation in those islands. Religious worship, and other sacred exercises, together with pecuniary offerings by a grateful people as a memento of loving acknowledgment to Mr. Thomas, and for an enlarged prosecution of the Lord's work, were not lost sight of in connection with the festivities and innocent pleasures of this now memorable day. It was the act of a whole nation honouring God, the Giver of all good, and must have been highly acceptable to Him.

The mission of civilisation to the Friendly Islanders in 1796, like the Niger Expedition of a later date, was a wretched failure. But the mission of Christianity, as we have seen, has been a glorious success. Civilisation, of course, has followed the Gospel; in fact, it has grown out of it, and has been sustained by its principles. We have to-day, under King George's Christian reign, a constitutional government, an elected Parliament, municipal institutions, customs, sanitary regulations, a duly appointed magistracy, a comprehensive system of public education, repressive laws relating to the introduction and sale of intoxicating liquors, equitable land laws, a superior college for the instruction and training of the sons of the chiefs, day-school teachers, and native Missionaries; precautions also for the protection of life and property as in older countries, and an increasing commerce with Australia and New Zealand. All these have followed upon the introduction of Christianity into these islands, and both may now be seen sweetly co-operating to promote the advancement of the people in right principles and material prosperity.

The testimony of the Rev. J. Egan Moulton is too important to be omitted:

'The character of the teaching in the national schools all over the country has been raised by Christian influences, and numbers of its alumni have been called to the work of the ministry and to offices of trust in the Government. Efforts are now being made to extend the benefits of a liberal education to the females also.

'Nor did the Missionaries neglect the useful arts. The natives were up to the lips in wealth, but knew not how to turn their resources to use. The Missionaries instructed them in the mode of manufacturing palm oil, and soon a sufficient quantity was produced to attract a considerable trade. When at last the artificial wants of civilisation began to bite, the commerce of the islands made a sudden bound, rendering necessary the establishment of extensive stores and business premises. At the present time the Tongan group is perhaps the most productive on the South Seas. In the externals of civilisation they have made rapid progress. Excellent roads pierce the bush in all directions, and render carriage easy. The general condition of the people renders it probable that this state of things will be permanent. By the law of the country no land can be sold. The people are all Crown tenants. Each Tongan, on arriving at manhood, becomes a taxpayer, and can demand a farm, large or small as the case may be. Hence, there are no poor, and no accumulation of vast estates in the hands of a few. Next to the influences of religion, this pleasing state of things has been brought about by the exertions and example of the king—good King George. Persuaded that pro-

gress was impossible while slavery existed, he prevailed upon the chiefs to set their people free. It is less than twenty years since this took place, and yet the people have already shaken off the terrible *sequelæ* of slavery, and show the vigour and energy of freemen.'

These mission Churches are now self-supporting; besides which, they raise between £3,000 and £4,000 per annum in aid of the Gospel in Fiji, Samoa, and New Britain. From these Churches, too, God has 'chosen' many an 'elect servant' to bear His Name to other lands, where cannibalism, idolatry, and devilry once so fearfully abounded.

The Statistical Returns presented to the Sydney Conference of 1878 were as follow: 126 Churches; 5 English and 17 native Ministers; 20 catechists; 94 head teachers; 107 day-school teachers; 765 Sabbath-school teachers; 1,139 local-preachers; 1,091 Class-leaders; 8,325 members; 290 on trial; 184 catechumens; 126 Sabbath schools; 5,100 Sabbath scholars; 122 day schools; 5,060 day scholars; and 17,820 attendants on public worship.

The Fiji Islands, 325 in number, are distant about 1,200 miles in a north-easterly line from Sydney, and situate between 15° 30′ and 20° south latitude, and 178° west, and 177° east longitudes. The moral and spiritual condition of the inhabitants of these islanders was brought before the 'Friendly Islands' District Meeting' in 1834, when it was determined to send the Revs. Messrs. Cross and Cargill to commence a Christian mission in this hitherto barbarous and cannibal archipelago. These courageous men landed at Lakemba on the 12th October, 1835, when the natives who had

gathered along the shore received them without molestation. They were armed with clubs and other missiles of war. The Missionaries were soon introduced to the king and to his chiefs. Fortunately his Majesty understood the Tongan tongue. He promised the Missionaries at the first interview suitable reserves of land for the purposes of the mission, to protect their persons and property, and offered them one of his houses as a temporary residence until their own were erected. The last favour, for prudential reasons, was however declined. On the afternoon of the same day Messrs. Cross and Cargill brought their wives and children ashore.

The first religious services were held in the open air on Sunday, the 18th, when about 150 were present morning and evening. They were addressed in Tonguese; among the hearers was the king, who attended there in the morning, and listened with rapt attention. Such an 'entering in' among this people filled the Missionaries with noble purposes and cheering hopes. Cargill wrote the Committee: 'No effort shall be spared to acquaint ourselves with the language. Let me entreat you to send us a press and two active Missionaries at the earliest opportunity, and I have no doubt but we shall be able to take possession of the whole land. I hope you will soon hear of its entire surrender, and of the triumphs of the Gospel of Christ.'

One year later (October 18th, 1836) Mr. Cargill wrote encouragingly of the work. Preaching was established in many places; Classes had been formed of persons inquiring what they must do to be saved; and the translation of the Scriptures into the Fijian tongue was rapidly carried on. Day and Sunday-schools had been instituted; the sacred rites of mar-

riage were being observed; and heathenism, being sapped at its basis, its whole superstructure would be overturned. The Missionaries expected this result, because of the constant increase of their Societies and congregations, and the general wish of both chiefs and people for religious instruction. The changeable disposition manifested by the king to the immediate reception of Christianity was, however, a great obstacle to the conversion of the natives.

The Fijians had 'gods many and lords many.' They had idolatrous worship, a priesthood, rites, and ceremonies. They believed that the soul lived after the death of the body. Many of their rites were extremely cruel and demoralising. The immolation of human victims was ascociated with circumstances almost beyond all credence. 'When about to offer a human sacrifice the victim was selected from among the inhabitants of a distant territory, or was procured by negotiations from a tribe not related to the persons about to be sacrificed. The victim is kept for some time, and supplied with abundance of food that he may be fat and, in their estimation, a suitable offering. When about to be immolated he is made to sit upon the ground with his feet under his thighs and his hands placed before him. He is then bound so that he cannot move a limb or joint. In this posture he is placed on stones heated for the occasion, and then covered with leaves and earth to be roasted alive. When cooked he is taken out of the oven, and, his face and other parts of his body being painted black, that he may resemble a living man, ornamented for a feast of war, he is carried to the temple of the gods, and, being still retained in a sitting posture, is offered as a propitiatory sacrifice. These ceremonies being concluded,

the body is carried beyond the precincts of consecrated ground, cut into quarters, and distributed among the people, and they who were the cruel sacrificers of its life are also the beastly devourers of its flesh.' Women were strangled on the death of their husbands. Sons have assisted in despatching their own mothers. And Mr. Cargill wrote in 1837 that 'a few months ago, on this island' (Lakemba), 'the wife of a chief was buried alive with the corpse of her husband. Had we known their intention to bury the woman alive we might have expostulated with the chiefs and saved her life, but we heard nothing of the horrid action until it had been perpetrated. The aged and infirm, having exhausted the patience of their friends, are sometimes abandoned to disease and death, or buried alive.' Desperate wickedness prevailed: 'murderers of fathers and murderers of mothers, man-slayers, without natural affection, implacable, unmerciful,' was the normal condition of the Fijian people.

In the providence of God, the enormous undertaking of evangelising Fiji devolved from the beginning upon the Missionaries of the Wesleyan body. Accordingly, in 1837, the Committee published, *An Appeal to the Sympathy of the Christian Public on Behalf of the Cannibal Fijians*, which had been written by the Rev. James Watkin, whose terse and vigorous pen sounded forth a wail in Great Britain which soon bore precious fruit. The concluding portion of this appeal is extremely touching and powerful:

'Surely the set time to favour Fiji is come. Let the Gospel enter this open door, and the scene shall be changed. Peace shall be substituted for war; love and amity for hatred and variance; the moral desert

shall become the garden of the Lord; Fiji shall praise the name of our God, and pray for blessings upon the people who sent them the Gospel. Come then, ye Christians, to the help of the Lord. Think yourselves, as you really are, *honoured* by the invitation. The call is solemnly made to you. O listen to it, supported as it is by the wailings of widows and the cries of murdered human beings,—murdered to furnish the murderers with a feast; and comply with its prayer by contributing to the Mission Fund: and the blessing of the Highest, as well as the blessing of them that were ready to perish, shall come upon you. Add to your contributions, your *prayers*, that the blessed state of things predicted by the prophet Isaiah (ii. 2—5) may soon be realised in reference to Fiji, and throughout the whole world. The Lord incline thy heart, reader, to pity the poor Fijians, and help accordingly to thy ability. *Give*, if thou art able, largely; and if thou canst not give, *pray*. O pray for poor cannibal Fiji, that God would pour out His Spirit upon that wilderness, so that it also may "be glad, and blossom as the rose"!'

Our illustration of Bau, or godland, the capital of the kings of Fiji, represents that town as it stood in heathen times. It was truly a city of blood. Letters from the early Missionaries tell tales of horror concerning it. They speak of wives strangled that their spirits may still serve the ghost of their cruel lord. They record the brutal murder of children, the tyranny of chiefs, the terrors of home life.

It was long before the Missionaries could gain a footing at Bau. By courage and firmness they overcame, in 1853, the will of the King Thakombau. But

THE HEATHEN TOWN OF BAU, FIJI.

just before this a fire had destroyed the new temple he had raised to his favourite god of war. Then came the visit of King George of Tonga to Bau, and his Christian counsels to the Fijian sovereign. The bright day approached. The first public Christian service was allowed to be held, at which Thakombau, his queen, his high priest, and many chiefs were present. The very day after, all the heathen temples of Bau were stripped of their glory. That shed, in which the true worship had been first celebrated, fronted the ovens wherein the murdered dead were cooked for the table of the warriors; and beside it stood a tree profusely notched, to mark the number of bodies cooked in those ovens. Since that time Bau has assumed quite another appearance in more civilised architecture and its Christian churches.

Between the years 1838 and 1853 the Conference appointed some very able Missionaries to Fiji. The Revs. J. Calvert, John Hunt, T. Williams, R. B. Lyth, David Hazlewood, John Watsford, Joseph Waterhouse, William Moore, Samuel Waterhouse, John S. Fordham, and William Wilson. Fiji was to be conquered for Christ! No friendly hand will ever be able fully to record the many scenes of sorrow and agony and hair-breadth escapes from infamous treacherous plots and cruel deaths which threatened the existence and usefulness of these honoured servants of the Most High. But these, 'the former things,' have passed away, and life there *now* is safe, and may be happy also.

A great triumph was achieved in the conversion of Thakombau, the king of Fiji, in 1857. After that 'incident of grace,' the way seemed clear for the *forcing into the heavenly fold* all the remaining tribes of

his people. The Rev. Joseph Waterhouse, who administered the ordinance of baptism to the king, thus describes the occasion:

'In the afternoon the king was publicly baptized. In the presence of God he promised to "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." He engaged to believe all the articles of the Christian faith, and solemnly vowed, in the name of the holy Trinity, "to keep God's holy will and commandments, and to walk in the same all the days of his life."

'In accordance with my request, previously conveyed, the king then addressed the assembly. It must have cost him many a struggle to stand up before his court, his ambassadors, and the flower of his people to confess his former sins. And in times past he had considered himself a god, and had received honours, almost Divine, from his people; now he humbles himself, and adores his great Creator and merciful Preserver.

'And what a congregation we had! Husbands, whose wives he had dishonoured! widows, whose husbands he had slain! sisters, whose relatives had been strangled by his orders! relatives, whose friends he had eaten! and children, the descendants of those he had murdered, and who had vowed to avenge the wrongs inflicted on their fathers.

'A thousand stony hearts heaved with fear and astonishment as Thakombau gave utterance to the following sentiments: "I have been a bad man. I disturbed the country. The Missionaries came and invited me to embrace Christianity, but I said to them, I will continue to fight. God has singularly preserved

my life. At one time I thought that I had myself been the instrument of my own preservation; but now I know that it was the Lord's doing. I desire to acknowledge Him as the only and the true God. I have scourged the world." He was deeply affected, and spoke with great diffidence.

'The king chose the name of Ebenezer as an expressive acknowledgment of the help of God vouchsafed unto him in preserving him from the hand of his enemies during the troubles of 1854—5.

'The queen was baptized by the name of Lydia, in remembrance of Lydia Vah-ta-ah, the memoir of whose chequered life I lately sent to the Rev. Dr. Hoole. She was neatly attired in the appropriate dress and mantle furnished by the kindness of some ladies in Adelaide, South Australia.

'To God be all the glory! Your unworthy servant greatly feels his increased responsibility. He solicits the prayers of the friends of Missions that his strength may be proportioned to his day. "Who is sufficient for these things?"'

Fiji, in October, 1874, with the full consent of King Thakombau, the chiefs, and the people became a British colony, over which a scion of the Scottish nobility presides by appointment of the Queen. The ceremony of ceding the archipelago to the Crown is finely told by an eye-witness. On the morning of this never-to-be-forgotten day the Governor of New South Wales, Sir Hercules Robinson, and *suite*, King Thakombau, Maafu, an old warrior chief, other chiefs, and hundreds of the natives, assembled outside a public building, when at a signal given the Fijian flag was hauled down, and the British ensign was sent up in its

stead. Hearty cheers were then given for the Queen, followed by cheers for Sir Hercules. The Governor explained the ceremonial to the spectators, and concluded by calling for cheers for Thakombau. The ex-king then turned to his Excellency, and tersely said: 'Then, Sir Hercules, we are really joined together, and have become one community.' Turning to Maafu, he remarked: 'Well, Maafu, it is all over now, and the end is come. We are now one for ever, and we shall have no more contentions with the whites.' Maafu replied: 'Yes; everything now was firm.' Beautifully did Thakombau rejoin: 'The vessel is anchored. Her anchor is in good holding ground, and our future will be one of peace and rest.' Under the English flag a firm government has been established, a large and prosperous trade with Australia and other colonies has sprung up, and sugar and cotton plantations have been profitably worked. An IMPORT trade, for the year ending January 1st, 1876, at the port of Levuka alone, amounted to £109,376 11s. 3d.; and an EXPORT trade was reported of £85,680 6s. 6d. The revenue for 1877 was £49,050, and the expenditure was £59,613.

Thus an incipient civilisation is apparent, and religion and education (primary and middle-class) are encouraged and supported. Such a change for the better as has been wrought in Fiji in little more than forty years is, indeed, a miracle of God's mercy. An impartial writer says: 'These results are due to Wesleyan enterprise alone, no other Protestant denomination having been present until the last five years, when a Church of England clergyman was located at Levuka. The Roman Catholics have for some time had a Mission in the islands, in the hands of the

French priests, but their influence and the body itself is small compared with that of the Wesleyans.'*

So great a work could not be accomplished without the shedding of martyrs' blood. In 1867 the Rev. Thomas Baker, an invaluable Missionary, and a native assistant Missionary, Shadrach Seileka, together with six attendants, were barbarously murdered by a horde of savages belonging to the mountain tribes.

The Statistical Returns presented to the Sydney Conference for 1878 were as follow: 769 churches, 326 other preaching places, 61 English and native Missionaries, 3 catechists, 928 teachers, 3,054 day-school teachers, 3,237 Sunday-school teachers, 1,083 local-preachers, 2,714 Class-leaders, 48 English members, 20,945 native members, 5,720 on trial, 1,284 Sunday schools, 45,772 Sunday scholars, 1,534 day schools, 42,028 day scholars, 101,559 attendants on public worship.

The Navigators' Islands.—As early as 1829, Tui-na-ula, a Samoan chief, with many of his people, visited Tonga, and had intercourse with the Wesleyan Missionaries and King Tubou. They became professing Christians, and on their return they set up the Tongan *lotu*, and up to the measure of their knowledge practised its duties. At that time there were neither European nor native teachers in Samoa.

In 1832 the 'Friendly Islands District Meeting' recommended to the Committee the Navigators' Islands 'as another delightful opening for the establishment of a Mission, *one of the chiefs having petitioned for a Missionary.*' In this 'call' the Committee saw the hand of God; and they accordingly replied: 'The Brethren of the District will adopt the best means

* From the *Australasian Handbook* (Gordon & Gotch.)

their circumstances will allow for improving the favourable opportunity which is presented for introducing Christianity into the Navigators' Islands.'

The first English Missionary who laboured in this group was the Rev. Peter Turner. He was appointed in 1834, and arrived at Manono in 1835, when he was heartily welcomed. He preached the Gospel to the natives with great success, and several thousands placed themselves under his pastoral care. The Rev. Matthew Wilson was sent to Mr. Turner's help the same year. After Mr. Turner's arrival at Manono, the Rev. Mr. Pratt, of the London Missionary Society, arrived, and took up the work which had been begun by some native teachers from Rarotongo, who had been sent by the lamented Williams, better known as 'The Martyr of Erromanga.' Samoa became the headquarters of the Wesleyan mission, and 13,000 had become connected with it.

On the 23rd of May, 1839, the Wesleyan Brethren withdrew from this promising new mission field, in obedience to instructions received from the Committee. These instructions were founded upon a *presumed* understanding between the Rev. Nathaniel Turner, the Chairman of the Friendly Islands District, and the Rev. John Williams, Representative of the London Missionary Society, in regard to each Society having separate or distinct fields of labour, but which Mr. Turner, to the day of his death, always denied. Hence there must have been some misunderstanding between these equally good and honoured men; but, as both have since gone to their reward, and as no Christian or useful purpose can now be served by a repetition of the controversy, this unpleasant matter should be dropped.

The 'flock,' which through the labours of the Mis-

sionaries had been gathered into the Methodist 'fold,' was left for many years in a condition of painful ecclesiastical isolation. There were then in connection with the Mission 197 schools, 487 teachers, 6,354 scholars, 3,000 members, 13,000 adherents, and 80 places of worship. Such were the blessed results accomplished in the short space of five years. But at length the people themselves awoke to the idea of claiming their indefeasible right, as a branch of Christ's redeemed Church, to choose their own pastors. Accordingly, they applied to King George of Tonga for teachers, and the king, upon his own authority, sent a few forthwith. He also visited Samoa, and learnt upon the spot the true state of this people's hard case. In the fear of God he had but one course open to him, which was to appeal to the Australasian Conference on their behalf. The document came before the *first* of the Conferences, in 1855; and as that body was free to act as it thought best for the Polynesian Missions, which the English Conference had handed over to it, it was determined to send the veteran John Thomas on a visit to Samoa, and to report the result of his observations to the Conference of 1856. This was done; and, under the presidency of the Rev. W. B. Boyce, it was unanimously resolved to re-enter upon this mission.

The honour of resuscitating the work, and putting it upon its old footing, devolved upon the Rev. Martin Dyson, who arrived at Manono on the 8th of September, 1856. Beyond occupying the former ground, shepherding what was left of the 'flock' of an earlier period, and caring for the education of the young of our own people, we do not think much has been done in the way of aggression, although the Brethren have

been pressed to undertake it. Indeed, the great bulk of evangelising operations for the benefit of the outlying districts, so far as we know, has been pretty much left to the agents of the London Missionary Society.

Such an incident of injustice to the Samoan Methodist Churches cannot easily be forgotten. As recently as 1873, on the occasion of Mr. Todd's visit to the Polynesian Churches, one of the chiefs delicately said in his address to this Christian traveller: 'The stars had gone out, and left them in darkness; but now that the Missionary had come he would drive away the gloom.'

The Statistical Returns presented to the Sydney Conference of 1878 were 46 Churches, 5 Missionaries, 12 catechists, 56 teachers, 101 local-preachers, 197 Class-leaders, 1,422 members, 279 on trial, 39 catechumens, 29 Sabbath-schools, 918 Sabbath scholars, 931 day scholars, and 5,330 attendants on public worship.

New Britain District.—As an outcome of the Polynesian Methodist Churches must be noted the important mission which has been commenced in the Duke of York Island, New Britain, and New Ireland, situate north of Cape York, Queensland, in 7° south latitude, and lying between 134° east longitude and the coast of New Guinea. This group or circle of islands has a large pagan population, which was totally untouched by English Missionaries until 1875. The Rev. George Brown (himself the fruit of our New Zealand mission) and Mrs. Brown (the daughter of an honoured New Zealand Missionary) sailed in the brig *John Wesley*, from Sydney, in April, 1875; and, after calling at Fiji, Samoa, and Rotumah, bore away for Cape Carteret, North Island, which they reached on the 14th August.

The next day the anchor was dropped at Port Hunter, Duke of York Island. This island was fixed upon by Mr. Brown as the best suited to be the head-quarters of the mission establishment.

The first religious worship was held on the afternoon of Sunday, August 15th, when one of the Fijians preached, and the Revs. G. Brown and W. Fletcher, B.A., concluded the service. In the evening Divine service was celebrated on board the *John Wesley*, and thus closed the first Sabbath the Missionaries and their party spent in this new mission field.

To facilitate the journeying of Mr. Brown to the outposts of his station and adjacent islands, Mr. Henry Reed, of Launceston, Tasmania, generously gave him a small steam launch. He did some other kind acts for this mission besides. The launch Mr. Brown is able to work himself, with the help of a few natives, whom he has trained to this kind of sea-life.

This extraordinary mission was begun by Mr. Brown and ten native teachers, who are the 'fruit' of our labours in Fiji and Samoa. And an addition has since been made of one native Minister and seven teachers from Fiji. They are all married men. Five have been appointed to the Duke of York Island, with Mr. Brown in charge. To the New Britain station, Silas Naueukidi, native Minister, and seven catechists, and to New Ireland four catechists, have been sent, all of whom have been favourably received. The natives have erected six places of worship, in which the Missionaries have already conducted services in the people's vernacular. Schools also have been opened; many of the children, having taken to the teachers, are permitted to live with them for the advantages of instruction and training.

It is impossible to forecast the marvellous results which are likely to follow the introduction of Christianity and education amongst this much neglected portion of the Papuan race. That they should have been overlooked so long is utterly inexplicable. But that they are a people 'prepared of the Lord' to receive the Gospel is evident from the experiences and correspondence of the pioneer Brown. All glory and praise be unto 'our God, whereby the Day-spring from on high hath visited *them:* to give light to them that sit in darkness and *in* the shadow of death, to guide *their* feet into the way of peace.'

The tabulated returns of the colonial and Mission Districts of the Australasian Connexion for 1878 are as follow: Ministers and Missionaries, 403; churches, 2,245; other church buildings and preaching-places, 1,171; catechists, 75; head teachers, 1,078; local-preachers, 3,762; leaders, 5,687; members, 62,648; on trial for membership, 9,498; catechumens, 1,681; communicants, 1,114; day-schools, 1,777; day scholars, 49,203; day-school teachers, 1,104; Sabbath schools, 2,478; Sabbath-school teachers, 13,648; Sabbath-school scholars, 134,183; attendants on public worship, 331,862.

	£	s.	d.
The total cost of establishing and working the Australasian and Polynesian Missions from 1815 to 1878, as credited in the annual balance sheets of the Parent Society's reports, has amounted to . . .	772,087	9	11
Less by local contributions . .	311,263	1	4
Balance of cost to English Methodism	£460,824	8	7

Since the formation, in 1855, of the Australasian and Polynesian Missions into a distinct and affiliated Connexion with the parent Body, the whole burden of sustaining its *colonial* work has very properly fallen upon itself. But it was nevertheless agreed between the English and Australasian Conferences that the Missionary Committee in London should, when required, meet any annual deficiencies which the latter might incur through its sustaining the Polynesian and the Western Australian Missions in a state of efficiency. And this the Committee has promptly done so far; but it is earnestly hoped that the time is at hand when the Australasian Connexion may be able to forego any further help for meeting the actual working expenses of the Polynesian Mission.

The LONDON MISSIONARY SOCIETY is doing a great and noble work in Polynesia. In New Hebrides, the Navigators' Islands, Tabui, Hervey Islands, Savage Islands, Lagoon and Loyalty Islands, prosperous missions have been established. The numerical returns may be estimated as follow: 70 stations, 100 English and native Missionaries, 520 lay agents, 15,000 members, 580 schools, 20,000 scholars, and 100,000 adherents. Civilisation, as in the case of Fiji, has followed upon the introduction of the Gospel in these groups of islands. It is reported, that as soon as the natives 'were brought under the influence of Christianity, the chiefs, and even the common people, began to build neat, plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. While the natives were under the influence of their superstitions they evinced an inanity and torpor, from which no stimulus had proved powerful enough to arouse them but the new

ideas and the new principles imparted by Christianity. And, if it were not already proved, the experience of a few more years would demonstrate the fact that the Missionary enterprise is incomparably the most effective machinery that has ever been brought to bear upon the social, the civil, and the commercial, as well as the moral and spiritual interests of mankind.'

The CHURCH MISSIONARY SOCIETY has also done a mighty work in Polynesia. The late Dr. Selwyn, 'an able, energetic, and enterprising Missionary Bishop,' was the first of the Anglican order in the South Seas. It was he who originated the Melanesian mission, and during the twenty-seven years of his episcopate he watched over it with loving 'care.' Bishop Patteson, an eminently godly man, and whose soul was full of compassion for the perishing heathen, succeeded Dr. Selwyn in charge of this mission, and for many years of unwearying toil he rendered the greatest service to the cause. Indeed, it may be said that he, at length, died a martyr's death, for he was brutally clubbed by the savages in the North Pacific when engaged in his great Master's work. In 1866 the Missionary Volkner fell also from the 'Hau-hau' fanatics in New Zealand. These missions are assisted by grants from the parent societies in England.

The AMERICAN BOARD OF FOREIGN MISSIONS has sent its agents to the Sandwich Islands, and great success has followed their labours. The entire population is said to be converted to Christianity.

The PRESBYTERIAN CHURCH has a successful mission at Aneitum, Tanna, Erromanga, and some other islands. Smaller Christian bodies have their representatives also in other portions of the great Pacific.

In the prosecution of this vast evangelistic work

many of the Lord's most honoured servants have been called to 'suffer affliction,' and many have died at their post. And, as might be expected, these perilous missions have had their '*witnesses:*' Williams at Erromanga, Baker in Fiji, Volkner and Whitely in New Zealand, the brothers Gordon at Erromanga, and Patteson at Nupaka. The blood of these holy men speaks to-day to the compassionate and righteous God, and asks, 'How long, O Lord, holy and true! dost Thou not judge and avenge our blood on them that dwell on the earth?'

MORIALTA FALLS, SOUTH AUSTRALIA.

CHAPTER X.

ECCLESIASTICAL GOVERNMENT.

THE Foreign Missions of the Wesleyan Methodist Church may be dated from 1786; from which period, up to 1813, they chiefly embraced the West Indies and British North America. The means for sustaining this good work were raised almost entirely by the Rev. Thomas Coke, LLD., an Anglican clergyman and Minister of the English Wesleyan Conference. The soul of this distinguished man was intensely *Missionary*. He died at sea in 1814, whilst on his way to India with six young Ministers, and his remains were sorrowfully committed to the custody of the great deep by the bereaved band.

The Wesleyan Missionary Society *proper* was inaugurated in 1816 under the auspices of the Rev. George Morley and the Rev. Jabez Bunting, D.D., who were then stationed in Leeds. A constitution was prepared, and by the Conference was accepted. It provided for the appointment of a managing Committee, consisting of an equal number of Ministers and laymen, and a secretariat to be resident in London. All matters, ecclesiastical and financial, affecting the working of the missions were placed under the direction of this Committee.

From 1815 to 1855 the Australasian and Polynesian

missions were controlled by the Missionary Committee in London. But as the work extended, the Conference appointed General Superintendents (*episcopoi*), who were to be directly responsible to the Committee for the disciplinary government of the mission Churches, and the prudent expenditure of public moneys. The first of this order was the Rev. Samuel Leigh, who was so designated in 1820; the Rev. George Erskine in 1821, the Rev. John Waterhouse in 1838, the Rev. Walter Lawry in 1843, and the Rev. William B. Boyce in 1845.

Mr. Boyce had his training in Lancashire Methodism and in South African Missionary work. It is right to say that, although somewhat brusque and off-hand in his intercourse with his ministerial brethren, he secured their confidence by his assiduous attention to every part of his duty. His thorough warmth of heart, his rare information upon every matter of ecclesiastical or public interest, and his chivalric, manly demeanour, so free from official egotism and pride of place, made him at once the choicest of companions and a 'father much beloved.' He returned to England in 1856.

In December, 1851, the Missionary Committee considered the subject of a new arrangement for the management and support of the Society's Missions in Australia and Van Diemen's Land. The following resolution was passed:

'The Committee are fully convinced that the Society's missions in Australia and Van Diemen's Land have so greatly risen in importance, that they cannot longer be advantageously comprised in one District; and that some important alteration is urgently required for the ecclesiastical and general management of these interesting missions. They further advert with great satisfac-

tion to the fact that the instructions which they have from year to year sent out, for the special purpose of preparing the District for such a change as is now proposed, have been so faithfully attended to by the Missionaries in the District, under the able superintendence of the Rev. William B. Boyce, that a contingent fund, chapel fund, and other connexional funds, have been instituted, and placed, as at home, under the direction of mixed committees; and that, in all respects, the District has for some time been worked with the special view of its being placed, at an early period, in such circumstances as will very much relieve the Committee from that pressure which necessarily results from the present mode of management. And looking at these two circumstances in combination—the difficulty now experienced in advantageously managing the District in its present form, and the preparation which has been made for the introduction of an improved state of things—the Committee are decidedly of opinion that the time has come for placing the Australia and Van Diemen's Land District in a position to act, to a great extent, for itself, and provide for its own support, on such a plan, however, as will afford a guarantee for the maintenance of the great doctrinal and disciplinary principles of our Connexional Union, and for the faithful appropriation of such pecuniary aid from our General Fund as may for a time be found necessary for the successful accomplishment of the plan.'

The Rev. Robert Young visited Australia in 1853 that he might consult with the Missionaries and friends upon the spot, so as that the Committee might have their hearty co-operation in bringing the contemplated change to a successful issue. The mission of Mr. Young

was eminently satisfactory, and he returned to England in March, 1854, a distinguished diplomatist, who had well and faithfully fulfilled his task.

The Birmingham Conference of 1854 unanimously approved of the 'Plan for forming the Wesleyan Missionary Society's Australasian and Polynesian Missions into a distinct and affiliated Connexion of the parent Conference in England.'

The document conveying this information, dated August 11th, 1854, bore the signatures of the Revs. John Farrar, *President;* John Beecham, Elijah Hoole, George Osborn, and William Arthur, *General Secretaries of the Wesleyan Methodist Missionary Society.* After giving numerous suggestions to the Australasian brethren, the Secretaries remark:

'The erecting a new affiliated Connexion in Australasia has not been adopted by our Missionary Committee and Conference without long and prayerful deliberation; and the practical carrying out of the measure will be watched by them with intense solicitude. A trust more momentous than language can fully express is committed to you; and, next to the blessing of God, the success of the undertaking will mainly depend upon the heartiness with which, as a body of Ministers, you throw yourselves into it, and each one of you in his legitimate sphere of action feels and acts as though the case were his own, and that all his own dearest interests were involved in the successful issue of the experiment. A peculiar responsibility will rest upon those who, from their standing and experience, will have to take a leading part in the affairs of the new Connexion. It will be for them to familiarise themselves with those enlarged views, and to cherish those

high and holy resolves which the greatness of the occasion requires. And on them will specially devolve the endeavour to produce in others the same zeal and devotedness, to disseminate among all concerned correct information, and right and Scriptural views upon the question, to discountenance querulous complaints, to encourage the feeble and timid, and to inspire both their junior brethren and their people with the spirit of courageous effort and of cheerful sacrifice.'

The spirit that breathes throughout this famous letter shows the great interest the General Secretaries took in the extension of the Methodist Church throughout the southern world. The missions which had been founded by the consecrated labours of Leigh, Lawry, Carvosso, and their successors could not be thus handed over, even to an *affiliated* Connexion, without producing pardonable anxiety in the mind of the Committee. It was, indeed, 'a trust more momentous than language can fully express,' which had been devolved upon the brethren. And the official epistle which committed that 'trust' to them will be valued as one of great solemnity, and a 'witness before the Lord our God' of the sacredness of the transfer then completed.

The first Australasian Conference was held in Sydney, New South Wales, in January, 1855; the Rev. W. B. Boyce, President, and the Rev. John A. Manton, Secretary. At this Conference most important resolutions were adopted relating to the internal working of the Church in the colonies, public education, and the pressing needs of the Australian aborigines and South Sea natives.

The difficult task of legislation now really commenced. It would be invidious to mention the names

of the more prominent men upon whom mainly this work fell; especially of those who still 'remain' with us. But it would be ungrateful not to mention those of the revered and much esteemed John Allen Manton, Daniel James Draper, and William Hessell, who rendered invaluable aid by their counsels and personal efforts.

In 1860 the Rev. Frederick J. Jobson, D.D., was appointed by the English Conference to visit the Australasian Conference, to consider how best to deal with the claims of several of the senior Ministers who were members of the Preachers' Annuitant Society in England. Also to arrange for the reception into the colonial work of Missionaries from Polynesia instead of their returning to England to be employed in the home circuits. Both of the questions were amicably adjusted.

The visit of Dr. Jobson was very welcome to the brethren. He had been entrusted with great discretionary powers, which he wisely exercised. His was a labour of love and a blessing to many congregations.

In 1872 the Australasian Conference agreed upon an amended plan, providing for the holding of four annual Conferences, to be held simultaneously in New South Wales, Victoria, South Australia, and New Zealand, whose functions should be purely administrative, with a triennial Conference, whose powers should be exclusively legislative. This plan came into operation in 1873.

The TRIENNIAL or GENERAL Conference met in Melbourne in May, 1875. About forty Ministers were present. As all legislative power is vested in this Conference, it has been wisely provided that the clerical and lay members shall be equal in number. The constitution is so guardedly drawn that there need be

no suspicion that the Methodist Church of Australasia will ever develop into an ecclesiastical hydra, so as to be unworthy of its true traditional 'image and superscription.'

In the address to the English Conference, the Brethren say: 'We forward for your consideration a plan for lay representation in our Conferences, on which we have bestowed much care; and we hope it will meet with your approval. We are anxious to bring it into operation as soon as possible.' This plan is now in force.

'The Methodist Conference Act' of 1876, passed by the Imperial Parliament, validates the action of the Australasian Conferences between the years 1855 and 1875, and sets the Australasian Connexion free to manage its own affairs, subject, nevertheless, to the conditions of Mr. Wesley's poll deed and the trusts upon which the Church estate in the several colonies is held.

The English Conference of 1877 appointed the Rev. Gervase Smith, D.D., as its representative to the General Conference of the Australasian Wesleyan Methodist Church, and to visit the colonies comprised in that Conference. Dr. Smith, accompanied by Mrs. Smith, arrived in due course in Melbourne, and entered at once upon his official tour in the provinces, in each of which he was received with the utmost cordiality and loving esteem. At the General Conference, held in May, in Sydney, the English representative appeared in the midst of the Australian brethren, and had from them a very affectionate welcome. He preached the official sermon before the Conference, which has been described as 'a miracle of compactness.' His address at the open Conference also was very able and encour-

aging. As an appropriate conclusion of the visit and success of Dr. Smith to the Australasian Connexion, the General Conference unanimously adopted the following resolution :

'This Conference desires to express its high gratification in having a representative of the British Conference present at its different sessions to aid it in its deliberations and decisions, and sincerely thanks the British Conference for this appointment, and the Rev. Gervase Smith, D.D., for accepting it. The Ministers and people in the colonies he has visited have enjoyed his presence in their midst, and have profited by his godly conversations and counsels, especially by his public evangelical ministrations.'

As there are no State Churches in Australasia, the Episcopalian and Presbyterian bodies, as such, are in no way responsible for their work to the Crown or to the Colonial Governments. Like the Wesleyans, Baptists, Congregationalists, Primitive Methodists, Bible Christians, &c., they have full liberty to pursue their own 'calling,' and to make such regulations to this end as in their own judgment and conscience are right and fitting.

The Episcopalians have in each colony an annual meeting of Ministers and laymen, presided over by a Bishop, which is called 'The Church Assembly.' Matters of finance and ecclesiastical work come within the scope of its action.

The Presbyterians have their 'General Assembly' once every year in each colony for the transaction of all important Church business. Baptist and Congregational 'Unions,' Primitive Methodist, Bible Christian, and United Free Methodist 'District Meetings' or 'Conferences' are also held.

The Roman Catholic Bishops govern their own body upon orders direct from Rome.

Much and varied machinery has been brought into existence for giving effect to the principles and preferences held by all the Churches respectively. There is much work to be done, and of the very best kind, for all denominations; and there need be no friction nor clashing, for 'YET THERE IS ROOM.'

In the short space of ninety years about 2,500,000 of English speaking people have settled in Australia, Tasmania, and New Zealand, who, by the blessing of Divine Providence, have created a trade of exports and imports amounting to about £100,000,000 per annum, or double the rate per head of the United Kingdom. And such are the rapid strides these colonies are now taking in settlement and progress, it may be presumed that during the next half century both the population and trade will be immensely increased. The political and social condition of the people is so free and just and prosperous, that therefrom a powerful magnetic attraction will sensibly affect large masses of the English nation. God, in his inscrutable wisdom, has reserved Australasia for the special behoof of our people! It is His own gift to them, and in due time they will subdue it, and develop its great resources.

And as to the ecclesiastical condition of the people, where is there a land whose inhabitants are freer from irritants, disabilities, impertinences, and assumptions of superiority and *caste* than in fair Australasia? Free religion, free education, free burial grounds, are the accepted and unchallenged right of parents and children and all classes of the people equally! A *régime* of perfect religious equality obtains throughout the

whole extent of these great colonies. Granted that this is simply the investiture of the admitted birthright of British subjects; but where, it may be asked, is it so fully enjoyed as in the peerless CROWN possessions of the south? Under these conditions we find the highest type of social and religious life, which must eventually tell upon the older populations of the globe. And further, the relation of the Australasian Churches to the extensive continents of heathenism in the north, and to the uncounted millions of the coloured races in the south eastern islands of Asia, imposes upon them a solemn duty to those outcast waifs of the human race. What Great Britain, in the order of Providence, has been permitted to do of Christian work in the northern hemisphere, Australaisia, in her turn, will perform in the southern. And as the one glorious result we shall see, in His good time, the white and sable races uniting in hallelujahs of praise to the holy, merciful God, Who 'of one blood has made all nations of men to dwell upon the face of the earth.'

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